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THE

MISSIONARY HERALD.

VOL. LXXXII. — JULY, 1886. — No. VII.

NINE MONTHS. — The total receipts for the first nine months of the financial year were $344,790.88, about nine thousand dollars in advance of those of the preceding year for the same period. This sum includes a little over eight thousand contributed as memorial thank-offerings. We still wait patiently and prayerfully for the additional ninety thousand so urgently needed to carry out the resolution adopted at the last Annual Meeting, which reads as follows: "*Resolved*, That the constituency of this Board of Missions are affectionately invited promptly to raise a special and additional sum of $100,000 as a cheerful thank-offering to the Lord of missions and as the earnest of a higher consecration to the Master's cause."

THE Chinese are proverbially dull when first reached by the story of the gospel. It seems difficult for them to take it in. Yet we read of one woman in Shanse who, though a cripple, came a long distance for a second visit to the missionary, and when asked what she remembered from the previous Sunday's talk, replied: "I am old, and my heart is thick, and I have no memory. I only remember two things: That God is my Father in heaven, and that his Son Jesus died on the cross for my sins." Would that all who hear the gospel preached might remember as much!

THE Japanese are still coming to the Hawaiian Islands as laborers on the sugar plantations — nine hundred and twenty-six having sailed for Honolulu in one steamer in February last. More than half of these emigrants were women. In this respect the Japanese differ widely from the Chinese, who seldom take their wives with them when they go to other parts of the world to labor. This fact renders the Japanese a specially hopeful class of emigrants for the Hawaiian Islands.

REPORTS from Burma are that Buddhism, by reason of the withdrawal of all government support, seems tottering to its fall. The Burmans in alarm have memorialized the viceroy, asking that the English government henceforth appoint the Buddhist pope, which the viceroy declares cannot be done. The missionaries, as they see the walls trembling, call for a good blast from the trumpets to finish the work. Who will blow?

In what striking ways is good seed often carried over the world! One of our missionaries in Japan, reports that, while preparing a tract on giving, he used as a basis the well-known Sermon on Tithes, by Blind Hohannes, of Harpoot. The scribe employed by this missionary was a Christian, and while writing out that tract he felt constrained to come up to the standard of one tenth. The manuscript was then placed in the hands of a native pastor for revision, and he, too, was convinced by it in regard to his own duty and the duty of his people. The result is that there is now one more self-supporting church in Japan.

Blueberries and Missions. — "I must tell you about a family of girls here. They picked blueberries last summer, and paid the owner of the field where they grew one and one-half cents per quart, and sold them for four cents a quart, and devoted the proceeds to missions." — *Extract from letter of a pastor in the State of Maine.* Query: When children pick blueberries for missions and sell them at four cents a quart, would it not be the handsome thing for the owner of the field to throw in the one and one-half cents a quart and let the whole four cents go to the good missionary work? Certainly the children who pick the berries would be gratified with this arrangement, and not improbably the owner of the field as well.

The *Bombay Guardian* reports that a year or two ago there were three English papers in India established for the purpose of opposing Christianity and defending infidelity. Two of these papers, *The Anti-Christian* and *The Philosophical Enquirer*, have come to an end. The third was on the point of discontinuance when somebody in England furnished the means for carrying it on. The two features of this statement which are of interest are, first, that East Indians who read English do not care for anti-Christian literature; and second, that there are those in Christian lands who are devoting their time and money to the overthrow of the only religion which can deliver the Hindus from their debasing superstitions.

It is still the law in Japan that all foreigners who pass beyond the treaty ports, into the interior of the empire, shall obtain passports. In order to prevent mercantile transactions in the interior by foreigners, the government formerly gave passports only to those who were traveling for the purpose of "health or science." These are the terms still used on the government passports, but it is now well understood by officials and the people that the phrase is not to be interpreted strictly. Mr. De Forest, in writing to *The Hiogo News* in reference to some complaints that the missionaries were passing through the empire on false pretences, says: "A chief of police once gave directions that no foreigner should be allowed to preach in his jurisdiction, on the ground that passports could not be stretched to cover preaching. But within twenty-four hours that chief was compelled by a far higher authority to rescind immediately his unwarrantable order, and this superior command was accompanied with the statement that foreigners could speak anywhere in the country on any subject whatever, only if, in speaking of political matters, the laws were violated, the local police should have the right to close the meeting."

Attention is called to the notice of the Committee of Arrangements for the next Annual Meeting of the Board, to be held at Des Moines, Iowa, during the first week of next October.

In one of the "circulars of information" issued by the Bureau of Education, at Washington, on "Education in Japan," full of interesting and surprising information in regard to the rapid progress now making in that country in improvements in education, we notice, as a proof of the enthusiasm of the people, that there are in Tokio thirty voluntary societies organized for the purpose of scientific investigation.

The kind of missionaries needed, and the kind which many of our missionaries are, is thus well described by Mr. Perkins, of Tientsin, who calls earnestly for recruits in his field: "Not the one whose missionary enthusiasm is so low that he can be won to the work only by the greatest persistence, but he whose missionary *conviction* is so deep that even after years of small results he shall remain a happy and earnest worker."

A pastor writes of a collection taken for the American Board since the Annual Meeting, in which the amount was quadruple or quintuple that of any preceding year, the result being due to an effort to lead the people to study for themselves the objects for which they were asked to give. At the outset the pastor named a sum which was even beyond his own expectation and far beyond the faith of his people, but the amount aimed at was reached. Sermons were preached, the missionary concert was revived, and the natural result followed. The contribution-boxes were passed at the houses, and twice the usual number of people contributed. It is not strange that both pastor and people rejoice in the result. There are those on the other side of our globe, to say nothing of other worlds than this, who will also rejoice.

The Church Missionary Intelligencer for May gives a brief summary of letters received from Mr. Mackay, of Uganda, dated December 20, promising the greater part of the letters next month. It is a story of severe trial and anxiety. King Mwanga was made very angry by the fact that the missionaries seemed to know all about the killing of Bishop Hannington, though he had forbidden all his people to report the occurrence to the missionaries. Mr. Mackay and Mr. Ashe were cross-questioned as to who it was who gave them information, but as they declined to tell him the king was furious, and they had little expectation of leaving his presence alive. The Christians, it seemed, were too numerous for the king's policy of silence to avail anything. Every event was quickly reported to the missionaries. Another of the converts had been burned to death because he had ventured to remonstrate with the king for the killing of Bishop Hannington, yet several more had been baptized at their own earnest request. Mr. Mackay writes: "The devotion and courage of the young Christians are wonderful." A pocket-diary of Bishop Hannington had been recovered, and is in the possession of the mission. It seems that he sent a message to the king as they were about to kill him, that he had purchased the road to Uganda with his life, and that he died for its people.

Very interesting and valuable reports on the Micronesian Mission, by Dr. Charles H. Wetmore, delegate of the Hawaiian Association, and by Mr. Logan, of Ruk, have been received; but, farther than the article in the Young People's Department, which has been compiled from Mr. Logan's letters, they must be deferred to our next issue.

Mr. Robert Chambers, in a recent letter, speaks of a genuine though quiet revival in progress in the Girls' School at Erzroom. He says that during all the time he has been there he has not seen anything like it. Interesting articles have been written for *Life and Light*, called "Talks with our Girls," now publishing in that journal, which are literal transcriptions of conversations held, — the real names being disguised, — and which show vividly the character of the work.

As indicating the changes that are taking place in India, even where the people do not become Christians, an incident that comes from Madura may be mentioned. A catechist was preaching in the public street of a village when the Brahmans brought out their rugs and carpets for the catechist, and a chair for the pastor, and raised a small sum of money as a contribution. In former days these Brahmans would not have deigned even to walk the streets while people of the catechist caste were present.

A singular illustration of the good-natured way in which the Chinese use opprobrious epithets is given by Mr. Stimson, while on a visit at Fen Chow. As he was passing along the street a young man called out: "Heigh-ho, there goes our Chieh Hsieu foreign devil!" It seems that he had met Mr. Stimson at Chieh Hsieu, and seeing him in another city he claimed him as a fellow-citizen. When pleasantly remonstrated with for using the epithet, he answered: "Why, you are a devil, are you not?" The term is evidently, among the Chinese, applied to foreigners without any thought of insult or special reproach.

Statistics of Christian work accomplished in the Sandwich Islands have been heretofore given in various places, but the following facts brought together by Rev. Mr. Forbes, Secretary of the Hawaiian Evangelical Association, will be of interest. The first Hawaiian pastor was ordained in 1849. Since that time, ninety-five Hawaiians have been ordained, of whom thirty-eight are at present pastors in the home field and nine are in foreign service, making forty-seven native Hawaiians who are now either pastors or missionaries in active service. Since 1852, when the first Hawaiians went to Micronesia in company with Messrs. Snow, Gulick, and Sturges, not less than seventy-five Sandwich Islanders have gone as foreign missionaries, thirty-nine of them males, thirty-six females. The total sum contributed at the islands for foreign missions has been $170,149.44. Of this amount, $133,015.86 were contributed by native Hawaiian churches, the remainder by foreign churches and individuals at the islands. The contributions of the Hawaiian churches for all purposes from the beginning, so far as can be ascertained, amount to $818,270.35. This record should awaken our gratitude and stimulate our faith.

THE CITY OF CHIHUAHUA, MEXICO.

BY SECRETARY N. G. CLARK, D.D.

CHIHUAHUA, the capital of a State of the same name, is on the line of the Mexican Central Railway, 220 miles south of El Paso on the frontier of Texas. It has a population variously estimated at from 20,000 to 25,000. It is on high tableland, nearly 5,000 feet above the sea-level, girt about with ranges of hills and mountains, rising from a few hundred to thousands of feet, their bare and desolate forms standing out boldly against the sky as seen through the clear atmosphere. The whole region at this season of the year, both plain and mountain, seems like a barren waste, save where a few trees line the scanty streams, or where irrigation has been attempted. The mountains to the west, separating the state of Chihuahua from Sonora and Sinaloa, are believed to abound in silver, waiting mining enterprises, but hitherto the haunt of hostile Indians, the retreat of Geronimo and his band, of whom we have heard of late a good deal.

The city of Chihuahua stands on a gentle slope, extending a mile or more from the level of the tableland down to the bed of a small stream which becomes a torrent in the rainy season. From the upper part of the town a rather uneven plain stretches away to the mountains. All trees and garden fruits and flowers depend on irrigation. To this end there is an abundance of pure water brought into the city from miles away by a good and substantial aqueduct. The water is distributed in clear, flowing rills along the streets, and from the streets it is easily diverted into the adjoining gardens. There is one broad street, the Alameda, quite in the style of a Paris boulevard, along which are rows of cottonwood-trees. On the Plaza and in the gardens may be seen other trees and shrubs. By the first of April the gardens are fragrant with peach, pear, and quince blossoms. Fig-trees also are just leaving out and showing their young figs.

The houses are almost all of one story, built of adobe, or sun-dried bricks. These bricks are usually from twelve to eighteen inches long, twelve inches broad, and four to five inches thick. They are very easily made from the soil at almost any point. The houses stand flush on the streets, with open courts behind, built usually on two or three sides of a square. Many of the houses have only heavy doors on the streets, the windows opening into the courts. The better houses have of late windows closed on the inside by wooden shutters and protected without by iron gratings. Within a few years better and more substantial buildings are being erected, as at present for a bank and a state-house, of two or more stories. The prevailing style, however, is to build of adobe; and, when plastered so as to afford a smooth surface, and whitewashed, or sometimes lined to imitate stone, the houses present a very pleasant sight to the eye. Plastering and whitewashing are essential to their preservation. An order from the governor prescribes this to all house-owners, occasionally, on a penalty of $25 for each failure. This secures neatness to the exterior of the houses. As the walls are from two to two and a half feet in thickness, the houses are warm in

winter, and cool in the early part of summer, till they become heated by the continued force of the sun. The walls of the rooms are usually high, twelve feet or more, giving pure air. The roofs of the houses are almost invariably of one pattern, rafters laid across, from fifteen to sixteen feet in length, covered with thin boards lapping over in the manner of shingles, over which earth is placed a foot or two in thickness, covered with cement, and all of sufficient inclination to let the water run off through projecting spouts. A barricade of a foot or more in hight surrounds the roof, in which these spouts are set. The ceiling of the house, when the rafters are not left exposed, is usually of cotton cloth tacked to the rafters and painted in imitation of fresco, giving quite a neat appearance. The floors are usually of brick.

Most of the common people, instead of a coat, wear a striped blanket in the cooler weather, wrapped about their shoulders. Water-carriers, in the early morning, are seen passing along, carrying a barrel of water suspended on a pole, and wearing these blankets. The women in church have commonly a dark mantle wrapped about them, coming so high as almost to cover their faces, enabling them to dispense with bonnets. Some of the women of the better class dress, however, much as in the United States. The women rarely wear hats or bonnets, but some light veil or mantle thrown over their heads. The men of the common class wear a peculiar felt or straw hat, rising cone-shape, with a rounded top and broad brim, girt about usually with some fanciful cord or band. With the hat and shawl, the effect is quite pleasing to the eye. The better class of the people dress in the ordinary European style, and have expensive, elegant furniture in their houses.

There are several schools or colleges of high grade, posessed of large buildings, built, as other buildings are, of adobe, one story in hight, around large courts. Some of these schools have very good teachers, commanding large salaries. The most conspicuous building in the city is the large church, somtimes called the Cathedral, built many years ago from a tax of one sixty-fourth per cent. on the net income of a famous silver-mine. The church is said to have cost nearly $700,000. It has a pleasing exterior, with well-built towers, and a very elaborate altar within, of fine architectural proportions. The smaller altars and pictures are much in the style of the old churches of France and Italy.

The city as a whole presents an attractive appearance. The streets are well kept. A large amount of new building has been in progress during the last year or two, and business men anticipate the growth of the city through the development of mining interests, and the revival of its oldtime splendor and wealth.

CHIHUAHUA, April 5, 1886.

THE GOSPEL FOR THE TURKS. — I.

BY REV. JOSEPH K. GREENE, D.D., OF CONSTANTINOPLE.

FOR forty-five years the missionaries of the American Board in Turkey have been laboring specially for the reformation of the Oriental Christians. The hour seems now to have come for more earnest effort in behalf of the Mohammedans

of Turkey. The obstacles which formerly prevented direct labor for them have now, at least in part, disappeared.

I. The first obstacle to direct labor for the Turks was the *death penalty*, which hung over the head of any Mohammedan who dared renounce his religion and embrace Christianity; but the Turkish government can no longer legally punish Turks who become Christians.

As Caliph, or spiritual head of the Mohammedans of Turkey, His Majesty the Sultan is bound to enforce the law of the Koran, and punish with death those who renounce Mohammedanism. As head of the Turkish government, however, he is bound by the edicts of his predecessors respecting religious liberty and by the stipulations in behalf of religious liberty embodied in treaties which the Porte has contracted with foreign powers. And let it be noted that the Turks have often shown political wisdom in observing their treaty obligations, whatever may have been the requirements of their religion.

Now, in the imperial edict known as the Hatti Humayoun, and incorporated into the Treaty of Paris in 1856, the Sultan Abdul Medjid declared: "As all forms of religion are, and shall be, freely professed in my dominions, no subject of my empire shall be hindered in the exercise of the religion that he professes, nor shall be in any way annoyed on this account." This imperial edict was regarded by Lord Stratford de Redcliffe, the English ambassador at Constantinople, and by the British government, as well as by the foreign residents and the natives of Turkey generally, as a guaranty of full religious liberty to all subjects of the Porte. As a matter of fact, moreover, from 1856 to 1864 the Turkish government itself allowed that the Hatti Humayoun of 1856 covered the case of Christian converts from Mohammedanism. In September, 1857, officials of the government, after the examination of a Turkish gentleman, named Selim Effendi, and his wife, publicly certified that this man and woman had become Christian without any form of compulsion, and that the will of His Majesty, which had become the law of the empire, was that every subject, without exception, should enjoy entire religious liberty.

Again, the *Missionary Herald* for 1858, 1859, and 1860, contains letters from missionaries in various parts of Turkey — from the Rev. Messrs. Dunmore, White, Dwight, Schneider, and others, in which it is stated that the Turkish governors of several cities, with actual cases of conversion to Christianity before them, had publicly declared that a Mohammedan who became a Christian could not be molested; and not a few instances of the conversion of Turks are given. Even in 1864, when the Turkish government, evidently alarmed at the rapid spread of Christian ideas among the Turks themselves, suddenly arrested some twenty Turks who were attending a Christian service in the European quarter of Constantinople, and soon after sent some of these men, without trial, into exile, it took care immediately to attempt a justification of its illegal conduct. This justification appeared in the official French newspaper, the *Journal de Constantinople*, in its issue for August 4, 1864. In this paper it is said that the government of the Sultan had not changed its line of conduct, and that every subject of the Porte was free to profess the faith which responded to his convictions; and then it went on to charge, with expressions of regret, that the arrest of the

aforesaid Turks had become necessary, owing to the conduct of the Protestant missionaries, who were said to be making converts, not by persuasion only, but by a proselyting zeal which amounted to a "veritable religious war," and by "seductive" arts!

This incident indicates the line of policy, in matter of religious liberty, which the Turkish government has followed from 1864 to the present time. Confronted by its own official declarations and promises, and by the stipulations in behalf of religious liberty in the Treaties of Paris and Berlin, the Turkish government, now for thirty years, has not dared openly to punish those Turks who have renounced Mohammedanism, but in secret and arbitrary ways has tried to intimidate Mohammedans who were favorable to Christianity, and in several cases under various pretences has bitterly persecuted Turks who were suspected of having become Christians.

The upshot of the matter is that the *law* of the Turkish Empire — the law embodied in imperial edicts and in treaties — is in favor of religious liberty, and that the Turkish government, conscious of the illegality of its acts of persecution, seeks to cover them up under various disguises. It is hard enough that the Christian Turks still have to do with a government which, largely for political reasons, is hostile to the spread of Christianity, and which, largely for political reasons also, is not properly held to account by those Christian powers to which it is under treaty obligations. At the same time, it is a great gain that the government is clearly driven to practise evasion and disguise, and knows that in its acts of persecution it has the sentiments of the civilized world arrayed against it, and is at any time liable to be called to account by the Christian powers. Moreover, the tests to which Turks favorable to Christianity are providentially subjected subserve valuable ends, and the case of Christian Turks is by no means so bad as that of the early Christians exposed for centuries to the bitter persecutions of Pagan Rome.

II. The second obstacle to direct labor for the Turks has been the scandal of Oriental Christianity; but this scandal has largely lost its baneful influence.

For six hundred years forms of worship, prevalent in the Oriental churches, which were deemed idolatrous, and the unworthy lives of Oriental Christians, led the Turks to despise Christianity and prevented any candid examination of the claims of the gospel. As a result of fifty-five years of missionary labor for the reformation of the Oriental Christians, however, the attention of the Turks has been drawn largely to the new form of Evangelical Christianity, which discards pictures and images, and demands as conditions of church membership morality, temperance, and honesty. Many scandalous practices and erroneous teachings still prevail among the Christians of the East, but it is a great gain that not a few of those Christians are themselves ashamed of such practices and teachings, and that many Turks have come to recognize that these practices and teachings of Oriental Christians are no part of the religion of Jesus, and have learned to look away from the unworthy representatives of Christianity to the life and works of Christ himself.

While thus, on the one hand, the minds of the Turks have been disabused of many erroneous impressions, on the other hand they have been brought in direct

contact with the truth by means of our Turkish translations of the Bible. It is estimated that at least 130,000 copies of the Turkish Scriptures in the Arabic character have already been put in circulation, mostly among the Turks themselves, and since 1866 the sales have amounted to some 5,000 copies a year. In not a few instances surprising results are known to have followed the careful reading of God's Word by Turkish inquirers, and the sum total of results of such widespread dissemination of the Bible among the Turks must be very great and salutary. In regard to the Turks, no less than in regard to other tribes of men, we have a sure promise that the Word of God shall not return unto him void, but shall accomplish that which he pleases, and we know that it is God's pleasure that his kingdom be advanced, not by might nor by power, but by the Spirit of truth.

The points already made are: —

First, that Turkish converts, in demanding for themselves full religious liberty and protection, now stand squarely upon the law of the land.

Second, that Turks are no longer deterred from examining the claims of the gospel by the scandal of Oriental Christianity.

Third, that by the wide dissemination of the Scriptures in the Turkish language the Turkish mind is, to a large extent, being brought in contact with divine truth.

Other points must be reserved for a subsequent article.

THE WELCOME OF A VETERAN MISSIONARY TO A NEW RECRUIT.

[At the ordination of Mr. Henry Fairbank as a missionary of the American Board to the Maratha Mission, at Hatfield, Massachusetts, May 27, Dr. Lemuel Bissell, a member of the mission, in giving "the right hand of fellowship," spoke as follows.]

My Dear Young Brother, — It is with great joy that I this day welcome you to a part in the work of the ministry and in the field of the Maratha Mission. There is need of more laborers in most of the missions of the American Board; and in Maratha, their oldest mission, the scarcity almost amounts to a crisis. For various reasons few of the students in our theological seminaries are offering themselves for the foreign field, and it is therefore with peculiar satisfaction that we see another son of the mission coming forward to this work. Of the ten missionaries and twelve missionary ladies now connected with the Maratha Mission, just one half are the children of Indian missionaries. And returning in such numbers to take up the work of their parents, these children bear important testimony to the greatness and worth of the missionary work.

Ten years ago you and I came together to this country — you to pursue a course of study, I for a brief respite from my labors. After a year and a half I returned to India, and two weeks after reaching Ahmednagar it became my sad duty to conduct the funeral services of your sainted mother and lay her mortal casket in its last resting-place. Abundant in labors and sharing the burdens of many others besides bearing her own, during twenty-one years in the mission she

faithfully served the Master and passed in the prime of life to her reward. Since that time your beloved father, the veteran of the mission, has worked on alone and has completed the fortieth year of his missionary life. With what longing of heart he has looked forward to this day when you should be ready to come to his help, I need not suggest.

But not your parents alone; your grandparents also, our beloved Brother and Sister Ballantine, were missionaries and gave the best thirty years of their lives to this blessed work. You therefore represent the third generation of missionaries, and our best wishes for you could hardly ask more than that your life may equal in usefulness the lives of those who have gone before you.

In welcoming you to a share in this great work, I do not anticipate for you a life of ease and comfort, nor do I understand that you are looking for such a position. One sixth of the world's population is in India. It is made up of diverse nations and races, speaking different languages, and having different social customs and different religions. Within the last few decades these races have come in contact with the civilization, science, and religion of the Western world, and, as is natural from such an impact, the elements of society are now in a state of ferment and fusion, waiting, as it were, to crystallize under the laws of Christianity into new forms of social purity, of moral beauty, and of the religion of truth and holiness. The political problems which present themselves in connection with the government of these restless millions challenge the highest statesmanship of Christian England. The social and religious problems growing out of this condition of the people offer themselves to the Church of Christ in all Christendom. And to the intelligent and earnest heart the appeal for help comes with unspeakable pathos and power.

And now, dear brother, on the threshold of this great work, in behalf of the council and friends here assembled, I give you "the right hand of fellowship," and we bid you a hearty Godspeed as you respond to the call: "Come over and help us!" We pledge you the support of our sympathy and earnest prayers. We will not forget you in the "perils of waters" which beset your long journey, nor after your arrival, when you are called to face the perplexing questions connected with your work. In selecting the best methods of evangelizing the multitudes of India and in laying the foundation of Christian institutions for the infant churches, there is full scope for the best talent and scholarship which the universities and divinity schools of Europe and America can furnish. I know not where a young man with health and other suitable qualifications, scanning the horizon for a field of usefulness, could find a wider or more promising outlook than among India's millions. Were I to begin my lifework again, with the added experience of thirty-five years, I know not how I could choose better than to offer myself to the American Board and ask them to send me to the Maratha Mission.

There are others who will remember and pray for you besides those gathered here. Among the native Christians in India there are those who have been watching these ten years for the pledge of childhood to be fulfilled in your return. The tidings of this day's services will precede you thither, and at many a family altar and in many a little chapel the earnest prayer will be offered:

"God bless him and speed him on his long journey, and bring him to us in safety!" And still your chief reliance will ever be on the "Lo, I am with you" of Him whose word is truth and whose presence is perfect safety.

I love to think of the greeting which awaits you a few weeks after your arrival, when the pastors and delegates of the twenty-three native churches shall come together for their annual meeting at Ahmednagar. Scores of right hands will then be given you, for your coming will mean more to them than your going-forth can mean to us. They have received the gospel from the missionaries, and through it have found a new life here and new hopes for the hereafter. They see in it the only pledge for the redemption of their people. The warm gratitude of such hearts is a part of the missionary's present reward.

In that distant land you may at times feel the isolation of being separated from the friends and associates of college life and from your brethren and fathers in the ministry. But it is your privilege to find a full compensation for this in a nearer and more intimate fellowship with the Master himself. He invites you to such intimacy. He who said to Paul at Corinth: "Be not afraid, but speak and hold not thy peace, for I am with thee," is still "the same, yesterday, to-day, and forever." By His grace may you continue "faithful unto death"; and when at the last He shall say to you: "Well done, good and faithful servant!" there will be wanting no element of perfect satisfaction in your joy.

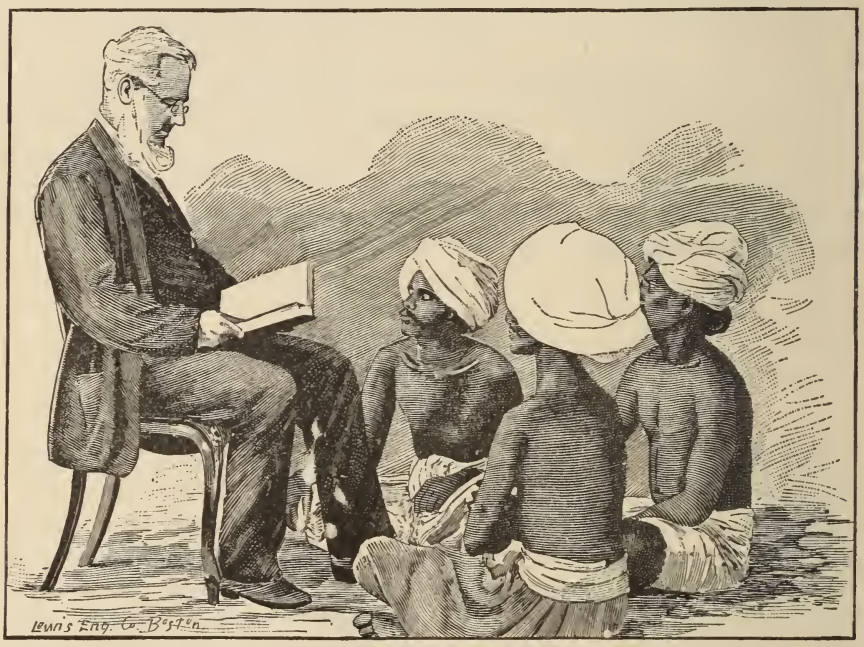
PERSONAL EFFORTS IN INDIA.

BY REV. JOHN S. CHANDLER, OF MADURA.

THE picture on the next page represents a very common form of personal effort among the heathen. In India the common people always sit on the floor in their own houses or on the ground outside, with mats or without them, as it happens. Frequently they call upon the missionary at his house. They may come from curiosity to see some of his strange American things, or to see his white face and hear him talk; or they may come from an undefined desire to see what advantage may accrue to them if they accept the Christian religion which he represents; or they may have interested motives, as the hope of borrowing money, the securing of his influence in some dispute, protection from persecution, etc. But whatever the motive, the missionary is glad to have them come, and, giving them a seat upon the mat, takes down his Bible and reads and talks to them about the heavenly Father, the only Saviour, the importance of seeking first the kingdom of God, and kindred subjects. As their object in coming is not often a serious one (for when a man is seriously seeking salvation he is very apt to make it known first to some native Christian acquaintance, and through him to the missionary), they may look around at the strange things in the room, or simply wait in courtesy until the missionary finishes, and then ask him questions utterly irrelevant to the thoughts and desires of his heart. If they have an interested motive they will most carefully endeavor to conceal it by apparent interest and attention and by adulation until they see that the missionary is about

ready to give them permission to "go, and come again," and then will launch out into the subject that burdens their minds, using all possible persuasion to induce him to use his influence or money on their behalf.

Much good is done even by such personal interviews, but often it does not appear until years afterward. It is just so with occasional interviews on the street or in the villages. A young man once took a load of fowls to the mountains to sell, and as he stood in the path a missionary stepped out of the house and read to him a portion of the Bible. The youth returned to his home on the plains and probably was never seen again by the missionary who met him upon the mountains, for the latter returned to the United States and died before anything was heard of that young Hindu. He lived for thirty years in his heathen



A MISSIONARY AT WORK.

home and was as much of a heathen as any of his neighbors. At last he expressed his desire to become a Christian to a catechist who had been sent to labor in that village, and they with others went to the nearest missionary to secure his admission to the church. Upon being asked what had turned his mind to Christ, he said it was the influence of that former missionary on the mountains more than thirty years before. He was baptized by one who was an infant when the little incident occurred that first arrested his attention.

Another missionary, while touring, presented a copy of one of the Gospels to a middle-aged man, and for twenty-five years nothing was heard from him. One day a catechist moving about in the same region came to the house of this man and noticed that same little book thrust into the thatch of the roof over the low door. Taking it down and asking about it, he learned the fact stated and imme-

diately requested permission to read out of it and offer prayer. This led to the conversion of this man, now advanced in years, and he was baptized by the son of the missionary who first gave him the book.

Sometimes the missionary is invited to go and read the Bible in the house of a native friend. A Brahman gave such an invitation, and the missionary used to go two or three times a month for two or three years. Separate portions were taken up at different times and copies of the same left in the house to be read by any who might chance to come in. In this way many of the books of the Bible were read and discussed in the privacy of the Brahman home to little circles of from five to fifteen men and boys. In this case the missionary and the Brahmans would be seated in chairs, or on a bench, while the boys and all men of other castes would sit on the floor. Occasionally a long discussion would arise on some subject like the eating of flesh, or the bearing of the sixth commandment on the destruction of animal life; but generally courteous attention without discussion would be given to the reading and explanation.

But the most interesting seasons represented by the picture are those in which the listeners are Christians, or seekers after truth. I remember with pleasure the weekly visits of a small band of native friends. They lived four miles away, and the weekly fair held near my home was the occasion of a visit from them each week. They had learned about Christ and had committed to memory some Christian songs, and loved to come and hear the Bible read and sing the songs they had learned, and have the missionary pray with them. The leader among them always wept when the story of Christ's sufferings and death was read, and was very apt in explaining to the others both the songs and the Scripture. Under the influence of his previous life and all the customs of his people he was strongly tempted to take a young woman as his wife in addition to the one he already had. I read to him the New Testament teachings on the subject, and he went away, not to return for six months. At the end of that time he came again, saying he had decided to do as the Bible said and had refrained from taking that young woman.

The Christian people are accustomed to see under their own roof almost no one outside of their own particular caste relatives, and therefore they highly appreciate the visit of a missionary. But he has such a large territory left to his care that it is impossible for him to see the people often in their own homes, and has to leave this most interesting form of labor largely to the native pastors and catechists.

But in one way or another, in season and out of season, he is continually exerting his own personal influence upon many individuals, and feels the need of the quickening influences of the Holy Spirit to keep him pure as a channel of grace and active in winning souls, that he may be able to say as the Saviour said: "For their sakes I sanctify myself, that they themselves also may be sanctified in truth."

THE CLAIMS OF CHINA UPON THE CHRISTIAN WORLD.

BY REV. CHAUNCEY GOODRICH, OF TUNG-CHO.

NEAR the beginnings of the gospel there was a cry, "Come over and help us!" But the man and the message were only a vision. This unconscious cry was listened to as a voice from heaven. To be sure, the first successes were not great, only a trading-woman and a jailer, with a persecution sandwiched in between. *The Macedonians did not desire the gospel.* But by-and-by a church was formed, over which an apostle could be full of joy.

It is such a Macedonian cry — a vision which comes from China — and it ought to be heard by the whole Christian world as the voice of God. Let us try to write down in our "Acts" this vision from China.

I. THE POPULATION. — The people in the "Flowery Kingdom" constitute one fourth of the human race. China is a continent in itself. Summon up a procession of all the people of the world. One out of every four will be a Chinaman. It is a stupendous fact to realize. It cannot be realized. And China equals one third of the *heathen* world. Think of these crowded millions standing between the eternities, and dropping off into eternity. "A million a month in China are dying without God." A thousand millions of new graves every hundred years!

II. THE OPPORTUNITY. — This is a part of the vision. The great bars are gone and China is *open;* not the rim of China, but CHINA. The China Inland Mission of England has pushed into every province, not only making a network of journeys over the whole country, but also planting stations and homes for missionaries in every province, giving a conspicuous object-lesson to the Church upon the size of the country and the present opportunities. I have myself traveled in every direction; once, a thousand miles inland, and in twenty years have not been asked a dozen times to show my passport. Everywhere we go we preach the gospel and scatter Bibles and tracts. By patient prudence, persevering tact, and a love like the Master's, which first makes a home for the Chinese in our hearts, we can, at length, gain a home almost anywhere in their land. Difficulties there are. China is slow and conservative and not yet enamored with the gospel. But nothing is so reasonable as a sublime faith which attempts *even the impossible.* In this age the impossible is constantly becoming the historic. And with the present *opportunities*, it is time that something were attempted besides putting a fringe of the gospel about one half of China.

III. OUR DEBT. — An apostle felt himself owing a debt to the heathen. The Church's debt to China is accumulating with every generation. The wrongs which China has suffered from Christian people (so called) greatly increases that debt. Chief among these wrongs stands the opium-trade. America did not force opium upon China, it is true, but our brothers, the English, did. China needed help in her struggle against the drug, and she received bullets and cannon-balls. I know of no war one half so dreadful in its results as the opium-war in China. But our country is not wholly innocent even in respect to opium.

And then the recent outrages against the Chinese in our own land! Not even

a money indemnity for property destroyed has been allowed, though it has been *suggested as a benevolence*. Not so have we been treated by the Chinese. We steadily claim as a right, and receive, what we may possibly give as a benevolence. Compute now, who can, the debt we owe as a Christian people to China, a debt of love and the gospel.

IV. China's Future. — In spite even of opium, China is sure to be one of the dominant world-powers in the future; and the question, What is China to be? is a great factor in the larger question, What is the *world* to be? In working for China we are working for all nations and for coming ages. More and more I am impressed with the vigorous life of this millenial plant.

The Chinese have a strong physical life, holding a grip on the centuries; brains which, with equal training, will match those of any country; and hearts which have unlimited possibilities of Christian culture. More than any other nation of the Orient they remind us of the Anglo-Saxon before the intermixture of Norman blood.

What now must be done? Shall we fear China, or save China? When my field was still an open question, the venerable Dr. Anderson said to me: "When they were building Bunker Hill Monument, they worked ten years underground before they came to the surface. Can you work ten years underground in China?" I did not work ten years underground. Since 1865 the Church has doubled at least once in six years. There were scarcely more than two thousand Christians when I reached China, and now there are thirty thousand. A good record for a land of iron-bound conservatism and millennial ruts! Quite as interesting and helpful is the fact that the life of the Church also has greatly deepened.

In many ways China begins to feel the pulse of the nineteenth century. Chinese steamboats ply along her coast and up and down her rivers. The government has voted a railroad to run from the gulf to Tung-cho, near Pekin, and has other railroads under discussion. Telegraph poles and wires may be seen within the very gates of the "Celestial City," linking it by lightning with the rest of the world, while the telegraph is becoming a popular institution far into the interior. Foreign goods are sold in all the chief cities of the country, and some foreign ideas are gaining a foothold. Surely the ages move. The sun is beginning to rise in the Orient. Who shall push it back into its chambers? There is the beginning of a resurrection. It needs not much of the gift of prophecy to see that upon the dead remains of China's fossilized existence there is to be superimposed an added stratum with a new life. As well attempt to press back into death the vegetable life of the world as to hold China in the clamps of old traditions and force her to remain within "the four seas."

Now it is the business of Christianity to anticipate the future and to *make* the future. *The Church ought always to lead the world* instead of evermore *lagging behind* in the march of progress and losing prestige, power, and magnificent opportunities.

Men exalt business. Very well: Christianity is business; and missionary work, home and foreign, is business, and ought to be the distinguishing enterprise of the Christian world in the century to come. It is, for example, the business

of Christian women to put a soul into two hundred millions of Chinese women. It is the business of the Church in this the beginning of China's resurrection-time to lift her up into a life which shall bless the coming ages. This world will show nothing more impressive than the new soul-life in China, growing up indeed by a power supernal, by the great dynamic force of God's Spirit in the heart, but planted and watered by a Church in the Occident, loyal to Christ and large in its love. Whoever undertakes the work in that magnificent missionary field in the spirit of joyful sacrifice will find "a work fit for the hands of an angel and a joy fit for the heart of an angel."

V. Immediate Needs. — In the North China Mission alone there are needed *immediately* three or four men (families) and as many single ladies. Mr. Pierson at Pao-ting-fu has been waiting two years for reinforcement. Two men are needed for the new and promising station at Lin-ching-cho, in Shantung. Another man is needed as treasurer of the mission and superintendent of the press. These are first and imperative needs; the work of the mission suffers until they are met.

Then we ought to have at least three men to fill places that are temporarily vacant. Missionaries must sometimes come home for new strength and new inspirations; the mission at this very time is suffering from this temporary depletion of its force.

But more than all this. We are urgently called upon to take possession of the great cities to the northwest, which we are not able to do with our present force. These cities are all open and ready for our coming. We ought to make a close and broad connection between the work of the North China and the Shanse Missions. Nothing prevents but the lack of men. Give us twenty men for this work, and we cannot even then keep pace with our opportunity. Never fear a plethora of missionaries in China. One or two to a million *a plethora!*

We make our appeal, under God, to the colleges and seminaries and churches of America. Give us half a dozen men this year for North China, and then make ready to treble the number next year.

CONDENSED SKETCH OF THE JAPAN MISSIONS OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

BY REV. JAMES H. PETTEE.

This island empire is about the size of Indiana, Illinois, and Iowa, but contains 38,500,000 people. It is nineteen times the size of Massachusetts, with twenty-five times her population. Its range of latitude is that from Key West, Florida, to northern Newfoundland. Its range of longitude equals that from Boston to Denver. One ninth of its 146,000 square miles is under cultivation.

Climate and Products. — The islands are of volcanic origin and very mountainous. The warm current on the east coast makes the summer a wet season and adds equally to the picturesque beauty and sticky discomfort of that trying season.

Rice-culture is the chief industry of the land. Two hundred and fifty million bushels are raised yearly. There is a perfect system of terracing and irrigation dating

back for its beginnings to the time of Christ. Two crops are harvested every year, the spring crop consisting of wheat, barley, rapeseed, millet, and vegetables. Some eighty million pounds of tea are produced annually. Two hundred varieties of fish, nearly all from salt water, supply their tables. Ducks, pheasants, apes, badgers, and bears also serve as food. The consumption of beef is yearly increasing. Until recently milk was used only as a medicine, and butter not at all. Tea, tobacco, and *saké* (rice beer) are consumed in large quantities, and drunkenness is very common. One seventh of the rice goes through a distillery. The commonest fruits are oranges, persimmons, *biwa*, pears, sourish grapes, apricots, and peaches. Small fruits, grafted fruits, and blooded stock are being introduced by the government on its model farms, and to a very limited extent by private enterprise.

The People. — The Japanese are probably of Mongolian origin and came from Corea. They are small of stature, the average man being four feet, eleven and one-nineteenth inches in hight. They develop early and are short-lived. Boys, young men, and women do the hard work, and the dead-line is crossed at forty. Formerly women blackened their teeth and shaved off their eyebrows at marriage. They do not bind their feet. Women are subject to their fathers, husbands, or eldest sons, but have more freedom and are better educated than formerly. The Japanese are intelligent, polite, cheerful, cleanly, cautious, curious, industrious, imitative, kind-hearted, honorable, intensely patriotic, and fairly persevering. They are inclined to be fickle, deceptive, improvident, suspicious, and somewhat superstitious and sensual. Impurity of life is an open and common vice. Nine tenths of the people are hopelessly in debt. Children are very obedient. Corporal punishment is almost unknown.

Their old civilization is that of the Chinese, but they possess a temperament that welcomes the new. They are fond of surprises, but their changes are usually in the line of progress.

Government. — Personal rule of the mikado, or, during the last seven hundred years, of the mikado as spiritual and the tycoon as temporal and actual sovereign, together with a more or less complex federal system, existed from B.C. 660 to A.D. 1868. Then the mikado was reinstated sole ruler. Various changes have occurred since, tending to unify and centralize the government, and also to pave the way for a constitutional form of government, centring in a national parliament which is promised for 1890. All political power rests to-day in a cabinet of ten ministers, each responsible to the emperor for the conduct of his own department. Since December, 1885, Count Ito Hirobumi has been president of this new cabinet, and thus premier of Japan. He represents the progressive element in the nation.

Foreign Relations. — From the thirteenth to the sixteenth century Japan was open to the scanty commerce of those times. Then, through distrust of Roman Catholics, the country was sealed up. Commodore Perry reopened it in 1854. The treaties now in force were made in 1858 and the few following years. These treaties are exceedingly unjust to the enlightened Japan of to-day. The main points in dispute are the "favored nation clause," which allows any nation to claim privileges from Japan granted to any other nation, extra-territorial jurisdiction, customs revenue, and the opening of the country for trade and residence. But seven cities are now thus open.

Recent Changes. — The emperor has come out from his seclusion, meets his councilors, makes tours through the country, is seen by common people, even dines with his merchants, who, as a class, stood lowest in the oldtime social scale. Three hundred miles of railway, steamship lines, a telegraph business that amounts to $50,000 a day, a complete post-office department embracing postal-order and bank systems, lighthouses, telephones, steam-mills with complicated machinery, a new civil and criminal code based on that of France, a well-equipped army and navy, a fine mint, official observance of the Sabbath, adoption of the Christian calendar, and complete

religious freedom — these are the striking features of New Japan. She also has one university with affiliated colleges, and in all 30,662 schools, with 3,090,918 students — two twenty-fifths of her whole population. A society for Romanizing the language now numbers six thousand members and publishes a paper. English is taught in some of the schools and will be in all as soon as teachers can be prepared for the work. December 31, 1885, only fifty-three foreigners were in the employ of various government departments, including that of education, as compared with several hundred a few years since.

Japan's foreign commerce amounts annually to seventy million dollars, against less than one quarter of one million in 1850. During the past two years four thousand laborers have emigrated to Hawaii under a contract to work on sugar-plantations. They send home their surplus earnings.

Native Religions. — Shintooism teaches the worship of nature and national heroes. It has eight million deities, with the sun-goddess as their chief. This faith inculcates reverence for ancestors and imitation of their worthy deeds.

Buddhism was introduced from Corea A.D. 552. There are seven principal, and about twenty irregular, sects. It has seventy-two thousand temples and ninety thousand monks and nuns. With great differences, which in some matters are contradictions, Japanese Buddhism in its trend is atheistic, idolatrous, teaches the transmigration of souls, the subjection of woman (her only hope of heaven being to be reborn as a man), salvation by personal culture or through the merits of Amida, and Nirvana, or a state of passive rest as the gaol of existence. Buddhist priests have no living faith in what they teach; their morals are very low, and the religion has almost no appreciable moral power over the people.

Confucian morals are taught in the schools, and the system is theoretically believed by many intelligent Japanese.

Roman Catholicism in Japan. — The Jesuits entered Japan in 1549. After a time some of the *daimios* became Catholics and compelled their subjects, to the number of more than half a million, to embrace the new faith. In 1587 the tycoon Hideyoshi, fearing lest Japan should become the slave of Spain and Portugal, ordered the banishment of missionaries. Many bloody battles followed. In 1637 the Christians finally surrendered. Thirty-seven thousand of them were massacred. Secret believers, however, have existed ever since. In 1864 hundreds of such were found in the villages around Nagasaki. There are now thirty thousand adherents to the Church of Rome.

The Russo-Greek Church has a nominal membership of about ten thousand.

Protestant Missions. — These cover a period of twenty-seven years. Rev. J. Liggins and Rev. C. M. Williams (now bishop of Japan), members of the China Mission of the Protestant Episcopal Church of the United States, were transferred to Japan in 1859, Mr. Liggins reaching Nagasaki on May 2. In the fall of the same year representatives of the Presbyterian and Reformed Churches in America reached the country. To-day there are about 180 missionaries, representing some twenty-three different societies. So great was the distrust of foreigners, and especially of Christianity, that at the end of five years there was but *one* baptized Japanese, and at the end of twelve years but ten. The first church was organized in Yokohama, March 10, 1872, and consisted of eleven members. There are now at least eleven thousand baptized Protestant Christians, gathered into 150 churches. We find independent churches, Home Missionary Societies, Young Men's Christian Associations, Chautauqua Circles, and all forms of church machinery. Theatre lectures on Christian themes, sometimes before immense audiences, are common and popular.

The New Testament is translated and widely distributed. The Old Testament is in a form of Chinese which can be read by scholars; about two thirds of it being also

translated into Japanese and published. There are seven religious newspapers and periodicals; also a few hundred different tracts and other Christian books.

Missions of the American Board. — The main Japan Mission was commenced in 1869. It now has four principal stations: Kobe, Osaka, Kioto, and Okayama, with about sixty out-stations. There are forty-seven American missionaries, of whom seventeen are men. In 1871 a teacher of one of the missionaries was arrested with his wife at dead of night and thrown into prison on suspicion of being a Christian. He died in prison in November, 1872. The wife was soon after released.

Mr. Neesima and Mr. Sawayama, after completing their education in America, returned to Japan about 1874: one to establish a Christian school, the other to become an eminently successful pastor.

The Kioto Training School was opened in 1876. More than thirty of its students came from Captain Janes's school, in Kumamoto, where, through the influence of their foreign teacher and his most estimable wife, they had become Christians. Forty students in the Kumamoto School pledged their lives to Christ and Japan; fifteen of them formed the first graduating class (1879) at the Kioto School. Many of the number are to-day leaders in Christian work. The present number of students in the school is 230; in the three Girls' Schools, 250, and in the Bible-women's School at Kobe, 30.

The first church connected with the mission was organized in Kobe, April 19, 1874, with eleven members. There are now thirty-one such churches, with a membership of about three thousand. Nearly all these churches are self-supporting and contribute to the native Home Missionary Society.

The North Japan Mission has its centre at Niigata on the northwest coast, near the thirty-eighth parallel of latitude. This is a city of fifty thousand inhabitants and the only open port on the whole west coast. The mission was established in 1883, taking up work dropped by the Edinburgh Medical and the English Church Missionary Societies. There are there only two American missionary men and two ladies. The whole region is some ten years behind the eastern coast. Buddhism, bigotry, and licentiousness abound. Christianity makes slow progress. But the people possess a native force of character that promises large and permanent results in the near future. There are three churches, with 104 members.

The two missions call for an immediate reinforcement of eight or ten men and as many single ladies. There is an imperative call for the speedy opening of three new stations, besides strengthening the force at old centres. Missionaries break down under the strain of overwork. The Japanese are an appreciative but very exacting people. They want the best of everything and go where they think they will secure it. He who would serve them must be strong in heart or hand or mind, and better still in all; he must know how to do something, and to do it well.

Reasons for Pushing Missionary Work in Japan. — (1) To steady Christianity against imported evils, especially misbeliefs. (2) To prevent Japan's nominally accepting some low form of Christianity in order to secure just treaty rights from Western nations. (3) It is a national crisis, and the body of Protestant Christians is felt to be morally the hope of the country. (4) God has signally blessed that work during the past eighth of a century, and the present seems his favored time for working that field. (5) The Protestant Church has an opportunity rarely given of saving a nation almost in a day, of giving a grand object-lesson in missions. (6) It will be a brief work if done now. Generous foreign help, especially in higher educational work, is a necessity of the hour. Japanese independence and devotion will assume the work at the earliest possible date. (7) Japan is born to be, and bound to be, a missionary nation. She is indeed the "key to the Orient." Already the Chinese minister is arranging for Chinese students to enter the Tokio University,

and Japanese Christians are talking of missions to Corea. In education, in material development, in government, and in religion, Japan is to do missionary service for her neighbor nations. Save Japan, and you have saved the Orient.

Letters from the Missions.

Zulu Mission.

THE following from Mr. Holbrook, of Mapumulo, Natal, March 16, is of special interest as showing the connection of the temperance movement with the spiritual awakening which that church is enjoying:

FEUDS HEALED. — TEMPERANCE.

"I have time for only a brief note; and yet I wish to tell you of the hopeful condition of our people.

"There has been no 'revival' here, but the church is being awakened, and there are many signs of the Spirit's presence. Old feuds are being laid aside, and people who have hated one another for years are now asking each other's forgiveness.

"There should be still more of this, and we think there will be. There is, probably, no other station in this mission where the faction-feeling has been at all comparable with that exhibited by the members of this church. It is the one thing which has opposed every effort which we have been able to make for the advancement of Christ's kingdom.

"Now, however, we have reason to believe that the Spirit of God is leading many to see the *wickedness* of much that has been said and done against one another. Christians are in earnest, and seem to be really seeking to honor God, even though it require them to humiliate themselves. There seems to be *far* more evidence of the Holy Spirit in the hearts of the people than there has been at any previous time since we came. We are looking with eagerness for the results of the next few months' work, and hope soon to be able to tell of many led into the kingdom.

"This change has been either the attendant or the sequence of the temperance movement. Two years ago there was almost no one, either out of the church or *in* it, who did not drink beer. Now, the majority of our church members have given it up forever, and the interest in this work and in earnest, sincere Christian living is constantly increasing."

East Central African Mission.

FROM KAMBINI.

MR. OUSLEY is getting well established at his new station, Kambini, and is working at the two languages in use in that region — the Gitonga and the Shweitswa. He has a school which gives good promise, though few of the boys have been with him more than five months. Mr. Ousley wrote, March 11: —

"There are about twenty from the kraals whom we have come to expect to see present nearly every day. This number does not include those in our employ, usually five or six, who also seem to esteem it a privilege to receive instruction after the day's work is done. The hired help usually stop work an hour or so before sundown, so as to give time for prayers and supper ere they come in to study. Most of the grown boys in our employ seem anxious to learn. While we are unable to report any special religious interest among our pupils, we do not doubt that some of them are beginning to grasp spiritual truths. You are aware that our religious exercises were conducted in the Gitonga dialect for four months or more after our arrival here.

"When we consider how many things there are to attract the minds of these children from the good to the bad, we do not feel discouraged because as yet we secure the daily attendance of so few. Even those who come irregularly are learning a little, while those in regular attend-

ance are progressing as fast as could be expected. Nor is our school-work entirely without interest to outsiders. Some of the parents and many others have come in at different times to inspect our work, as it were, and to hear the children sing at the close of school.

"It is difficult to make some of the natives see why they should not be paid for attending our religious services. One Sabbath morning I sent one of our boys to call the people to our forenoon service; to my surprise, at the close of the service two men walked up to the boy that called the people and asked where were the shirts they were to receive for coming to the service. Others have asked for clothes or handkerchiefs for attending our instructions. Of course we have given nothing — not even medicine — when we had reason to believe that it was asked for as pay for attending school or other services."

THE CATECHUMENS. — A SUNDAY'S WORK.

Mr. Richards (March 8) gives further report concerning the catechumens at Mongwe, of whom he has written heretofore so encouragingly: —

"There is nothing of an unfavorable nature to write yet. The boys are making progress every day, and in many respects are a surprise to us. Everything is new to them. Not one text did they ever hear, nor are they familiar with any mode of religious worship, so that all is novel to them, and they expect to make a complete change in all their ways. They are constantly asking how the Christians in Natal do about old customs, and how they shall do here."

Of the way in which one Sabbath was spent, Mr. Richards gives the following account: —

"Yesterday was Sunday. We met for regular worship in our chapel at 7.30 A.M. The service consisted of the reading of the Nineteenth Psalm (just translated), with comments; then two prayers from natives; then our catechism of a hundred and twenty questions; then prayer by Lucy, a Zulu helper; then the reading of Matthew vii, with free comments; then the sermon, from verses 24–27: 'The wise man and the fool.' There was a hymn at each interval. After service we all took breakfast — Zulus, Tongas, and white missionaries together. Then two young men with their wives took a boat and went to Rombeni, from there to Kuduleni, and from there to Habeni, and thence back another way to their boat, which was left at Rombeni. These two boys preached to more than two hundred people. They repeat substantially what they hear in the morning. Lucy and Dalita, our Zulu helpers, three boys, and myself all start out in our launch for our several destinations. We leave Mrs. Richards at home, to preside over the noon meeting, and also the evening service, for we do not expect to get back in season for that. We go across the bay and land near Rombeni. Dalita, Set, and I get ashore here, and Lucy, Jireni, and Muhalati go over to Rombeni, and thence up the river to Udwani and Fudeleni, a distance of about four miles. They preach to 'many, many people'; as near as I can make out, about two hundred.

"Dalita, Set, and I go our way till we reach Patagwanaeni. This is a large kraal, and the chief, Patagwana, is a great chief, as matters go here, and has many people. He is seldom, if ever, drunk; is kind to us, and wishes us to hurry up the teaching of his children as fast as possible. He usually attends services, and brings his people with him. This time he was away getting money to pay his taxes. However, the people were ready to listen, as many as were about the kraal, and many came in from the fields who were called or had seen us coming, so that in all we had eighty-seven present; we usually have double that number if the chief is at home. I talked a long time, and they all listened well.

"I visited a young man who was shot by a Portuguese more than a year ago, while he was herding cattle. The assault seemed to be pure malice, as the boy was sitting on his own place and at his own work. I found him some three months ago, but could not get at the ball, as it

went in under the ribs, and was out of reach of all my good intents. The fellow will doubtless die soon. I told him as much, and asked if he feared to die. 'How can I help it? Where can I go to, to get away from it?' He said all his friends were dead, and all were just thrown away in the bush, and he should be too. I talked to him quite a while of better things, and he was eager to believe everything I said; but I do not suppose he really did comprehend what was in store for him if he only would believe. At this place Set turned away to go to a kraal of his own selection, where he has been for a few Sundays, and we went on our way, with two fellows for guides. We soon came to a small kraal, where there were none but women. Here Dalita read and prayed and talked, while I took a rest under a tree.

"We then went on to Choteni, a place of some thirty or more huts, and where Dalita had been the Sunday before. The chief told me her text and what she talked about, and remembered as much as people usually do, if not much more. Here we gathered a few people (fifty-seven in all), and Dalita conducted the service. I was weary, it requiring much effort to speak in a new and foreign tongue, and, besides, this kraal speaks Gitwa, and would comprehend Dalita far better than me. The chief was pleased to see us, and hoped we would come all the time to his kraal. We passed on to another kraal, where we found a host of women and children, most of whom had followed from the last kraal. Dalita conducted this service, and at the close I asked a prominent mother to tell it over again in Gitwa, as the others had not heard it all. She began, and, much to my surprise, repeated almost verbatim everything that had been said.

"We had now got four miles from our boat, and we were getting tired, so we turned about and came back another way, calling at three kraals by the way. We reached the boat at 4 P.M., and, with headwind, we got home at 6 P.M. The others all came in about the same time, save Set, who has not yet appeared. This is a sample of what we do every Sunday.

"The days of the week are, on the average, as busy as Sunday. We are now making a path down the steep hillside to our landing and to our spring of water. It is a hard job and requires time; but the boys are willing, and the work moves along slowly. When that is done I am to build a whole row of houses for the boys who wish to come and live here, bringing their wives with them. This will not incur any expense to the mission. In this dark land every child is married, both male and female. In translating the Nineteenth Psalm I could find no word at all to stand for bridegroom. There is no such idea in the language. Children small and great run about like the beasts of the field, and the really pure in heart are so far from existing, that even a fit term to convey the meaning cannot be found."

Japan Mission.

ADDITIONS. — TAMASHIMA.

MR. CARY, of Okayama, on March 29, besides the interesting fact of forty-three additions to four churches on two Sabbaths in March, thus writes of a very hopeful opening in the vicinity of Tamashima: —

"I am glad to be able to report a goodly number of additions to our four churches, as follows: March 7, ten additions by profession to the Okayama church; three to the Takahashi church; seven to that in Kasaoka; March 14, ten to the Amaki church, and thirteen to the Okayama church. Total, forty-three. These last thirteen were baptized in Tamashima, an important place about twenty miles west from here, which we have long desired to occupy, but have not been able to until recently. Since last autumn a physician, a member of the Okayama church, has been living there, and it was largely through his help that last month we commenced regular work; it being the plan to have the acting pastor of the Kasaoka church spend half of his time there.

"Eleven of the persons baptized live in a small village about a mile distant from Tamashima. A few months ago, a Bible-seller having reported some interest in that village, I went with my teacher to see them. Since then members of the Okayama church have made a few visits, and the Tamashima doctor above referred to has gone there nearly every Sunday. Hereafter they will unite their strength with the few persons in Tamashima who are interested, hiring a preaching-place and paying some other expenses of the work. We thus go into this new place under exceptionally favorable circumstances, which lead us to hope for early results."

North China Mission.

THE OPENING AT LIN CHING.

In the following from Mr. Chapin, of Pang Chuang, March 16, the difficulties often encountered by the missionaries in China in securing suitable buildings for their work are graphically presented: —

"On my last trip I was gone from Pang Chuang just twenty-one days, having left here February 23. Both going and coming I stopped over at Wu Cheng Hsien, where we have two earnest inquirers and some six or eight others of whom we have hopes, but dare not speak so confidently.

"At Lin Ching I found that the premises, rented on a previous visit for a chapel and a dispensary, while admirably adapted for the latter, were so retired that there was no audience to preach to from one week's end to another. As the hardest work one has to do is to wait, I began to question whether, as Dr. Peck would not be able to get away from Pang Chuang before next fall, and Dr Porter had a lawsuit on his hands which threatened to prevent his practising medicine in Lin Ching for several months, I had not better hunt up a more central location, where I would be sure of an audience. The old place I intended to vacate at the end of the first month. Acting upon this plan, a place was found on the main street, the rent of which was a trifle more than one third the sum paid for the first place; but it would necessitate laying out a considerable sum in repairs. I made haste to secure it, and at once set about the neccessary repairs — buying chairs and tables and having benches made.

"The ink on this lease had not been dry five days before the landlord came to us begging to be released from his agreement. It was the same old story which meets us in the opening of every new place to Christian work — hostility on the part of the officials and fear on the part of the people. We quieted the fears of the landlord as well as we could and refused absolutely to give up our lease at any price.

"Finding that the breeze of opposition had already risen, I wrote to Dr. Porter the facts of the case, and suggested that, instead of giving up the premises rented first, as I had intended, we hold on to both places, lest we be unable in the future to rent any compound at any price. He replied, heartily approving the plan, and urging as an additional reason for not giving up either place that, if one were yielded, it would probably result in the loss of the other.

"Afterward I learned that the chief magistrate of the district had had the first landlord up some three times for renting to foreigners, and had threatened him severely, commanding him to break his agreements. The government of China is quite paternal in its character — the usual punishment inflicted being a spanking. 'I ought,' said this official, 'to give you a thousand blows spanking, but I let you off this time on condition that you make the missionary give up the lease at once.'

"Unfortunately for this irate official it not only takes two to make a bargain (in China it takes three), but a written obligation must be lived up to, and, as in this case, only one is needed to prevent the breaking of it. Our treaty rights also, of course, protect those who deal with us.

"I hope, as soon as Dr. Porter returns from Tientsin, to make another trip to Lin Ching and do some preaching. I

shall make a formal call on the official, not to reprove him for his underhand transactions, but simply to call his attention to my having rented these two places, and to make such friendly advances as I can to disarm his prejudices and, if possible, to cause him to change his attitude toward us."

TOURING. — RESULTS.

After a tour of four weeks in January and February to Lin Ching and the country stations northwest, Mr. Perkins, of Tientsin, writing March 3, speaks earnestly of the favorable opening at Lin Ching, and of the great need of more men. He continues: —

"Among our four country stations are some sad cases of retrogression and some indications of growing Christian life. They are indeed sheep, and most of the time without a shepherd. The foreign shepherd is most of the time six days away from them, while they are twelve or more days from him, and the teacher who for so many years was among them has shown himself to be a hireling.

"I baptized and admitted to church fellowship six persons, all of whom had been asking for baptism for several years. Four were young, and all were ignorant; but their persistence, together with their good name, made me glad to receive them.

"Taking a few surgical instruments and some medicines with me, I had all the medical cases I wished. Indeed, there are so many who desire treatment that the skill most needed is that of keeping 'shady.' I can imagine, in fact I know, that in some cases the missionary has so large a country work that any approach to medical work would be impossible; but for others, like myself, who are seeking opportunities to preach to new hearers, a certain amount of this work for the body does very much, not only in bringing hearers, but also in winning respect. It also gives one an acquaintance with the people such as one cannot easily get without it."

A CASE OF FRENZY.

"I will give you a sketch of one of several interesting cases and ask any one who knows to favor me with the diagnosis. I was called by a church member to go to the home of a relative and do what I could for a man who had lately been prostrated by passion. I went and found that exactly the case. He had been rendered helpless and speechless by his frenzy of passion. His eyes were contorted and the muscles of the mouth and tongue so much paralyzed that he could only make sounds between a grunt and a squeal. This I proved to my own satisfaction by forcing him to drink some not very pleasant medicine which he tried to escape. After this sedative he went to sleep, but did not get about until some thirty-six hours after. He slowly improved, at first being able to speak only very slowly. It sometimes happens that after these frenzies of passion the voice is lost for weeks.

"But the curious feature of this case was its origin. It seems that the father very severely, and probably harshly, scolded him for certain real or supposed sins, and as it came from his father there was nothing to do but to bear it all without retort. The pressure proved too much for him, even though some of it was allowed to escape upon other members of the family. A Chinaman is a strange compound of stoicism and passion. Sometimes this latter amounts practically to madness or insanity. The question as to its being a demoniacal possession is of no practical interest. It must come from infernal sources: whether directly or indirectly makes but little difference."

TIENTSIN. — COLPORTER OR PREACHER.

"We have no colporters, and do not want any until we have men who are more anxious to do Christian work than to get the pay. It is my observation that it is very, very rarely the book which moves, or even guides, the man who buys it. It is the *preacher;* no, I should say the *teacher* — the man who patiently and lovingly takes the great truths of the Word, and, after getting them past the understanding, presses them upon the conscience. This is what we try to do in our daily chapel preaching and especially in the station

class, which now numbers eight. I cannot find any form of work which seems to me more profitable than this daily work with those who come to study our doctrine. The chief danger here is that some may come for the loaves (without fishes); but we do all we can to obviate this by granting the smallest possible allowance — six cents a day — and also working them as much as possible."

ENCOURAGEMENTS. — DIFFICULTIES.

"Among our many discouragements we have many encouragements, which show us that the Lord of hosts is with us. The slow progress of God's work in China does not mean that his Word has ceased to be like as the fire and the hammer which breaketh the rock in pieces. It means that the rock is tremendously big. Every time the demands of his Word are sent home to the hearts of these people, superstitions and religions centuries deep must feel the jar. The Chinese are not without religion — far from it. The man who would not reply to his father's berating is an example of one kind. If he had chosen to do so, he could have found 'doctrine' for so doing. There is almost every kind of doctrine in China. But there is one kind which they are without. They are without God and without hope. God is not in all their thoughts, and as for hope, I can find nothing — nothing but a vague feeling that if their sins are not too many their future evil will not be very great. Confucianism knows nothing of mercy and Buddhism knows no more. Requisition to the last jot and tittle — this is Buddhism; and it is this which supplies the masses with their morality.

"Besides the hard rock to be broken, there are vast spaces of emptiness which the gospel of our Lord is to fill up. I often think of our preaching and teaching as like the moisture which comes before our summer rains. For eight months there has been no rain, and then the clouds gather. The heated, parched air is not quite so dry. People look at the clouds and wonder why it does not rain. *It is raining;* but the water does not get to the ground until it has saturated the air: after that it comes in torrents. This saturating the air is our present work; to rain would be a miracle."

A NOBLE TEACHER.

"A word about my teacher, who is also a daily preacher in our street chapel. He has a military button, but no other position or employment. Some time ago the proposition was made to him that he should leave our service and become the teacher of two sons of an official. The official would write his name on the list of those entitled to draw monthly pay from the emperor, but without rendering any service; that is, his name should be an 'empty name,' or, as we should say, he would be allowed to draw money on false pretences. This is such a common thing that it is one of the recognized practices of the land. This teacher told them that it was all wrong, and he could not accept. I give him about six dollars a month; the official would have given him ten. He is poor. I was lately at his home in the country, and the floods have left him nothing of his mud-house but two little rooms. There live his wife and two children while he works for us — I think I may say for the Lord, may I not? — and tries to save enough to keep his family alive. To such a man money is not a convenience; it is life: and yet he is generous to a fault, and I have to show him the wrong of giving too much to beggars and to others who 'borrow' of him. He is a most lovable man, and it is a delight to watch the spirit of gentleness and love in which he preaches. When we have native churches supporting such pastors we missionaries can go home."

Eastern Turkey Mission.

A HAPPY TOUR. — HOOELI, HOH.

Miss Caroline E. Bush, of Harpoot, writes, March 17: —

"Our last tour was a blessed one. It was to Hooeli, Shuntil, Hoh, and Garmuri. At Hooeli, Brother Astadoor, a late graduate of the Seminary, has not

only held together that great congregation, but has seen it grow under his care until the chapel has had to be enlarged as much as the premises would allow, by breaking down a partition into an entry on the men's side. He has also been the means of uniting the people, who had been sadly divided. His sermons are devout and spiritual, and he is a diligent worker and student. His wife, one of our former pupils, has an equally good influence among the women. She and our faithful Bible-woman teach Sabbath-school classes and hold two meetings a week for the women, both largely attended; there were 160 present when we led. The Girls' School is in beautiful order, and its teacher is a model of gentle modesty and devotion to her work. The High School is vigorously taught by a graduate of the College, who seems an earnest Christian, and his influence in the young men's meeting is fine.

"At Hoh the preacher is ill; but we heard from his lips a most helpful and spiritual sermon. His wife has a fine school, and both are greatly beloved; but there is not the growth we could wish to see among the people.

"Shuntil has barely held its own this year, on account of its preacher's coming here to study."

GARMURI.

"Garmuri has grown steadily year by year, the Protestants gaining ten new houses the past year, and this under the labors of a man whom even the Turks respect, and who is the most influential man in the village. The priest is just now persecuting the little flock; but the chapel is well filled, and the interest in spiritual things was never greater. The *men* averaged fifty in attendance at the daily morning and evening prayer-meetings while we were there. They have an orderly Sabbath-school, divided up into classes, and are furnished with question-books. We are to send a Bible-reader there this week, of whose salary the women pay a small part. All are enthusiastic over her coming.

"Could you go with us to these homes, and see how the women turn to us for counsel and sympathy, and how many avenues of influence and usefulness are open to us, — could you have heard the grateful words of the preachers this winter, spoken on our parting with them, — you would feel, with us, that we might well bear weariness, weakness, and a little illness even, if only permitted to continue in so blessed a work."

HINDRANCES TO EDUCATION.

Mr. Cole, of Bitlis, writing February 28, after speaking of the fact that the "Gregorian Society" of Constantinople has opened in some central places wholly free schools with stylish, high-salaried teachers (some from abroad), supplying the pupils even with books and stationery, continues as follows: —

"In the large village of Tadwan, at the head of the lake, I attempted to open a school at the urgent request of the native society, as well as of the few nominal Protestants of the village. One of the leading Gregorians, a rich *agha*, came to call on me. He claimed to take some interest in our school enterprise — 'But,' said he, as he sat there clad like a rich magnate as he was, fingering his long, gaudy watch-chain, ever and anon looking at the time-piece that so fed his vanity, 'yes, if you will open a school, paying all the bills as do the Gregorians, very well; otherwise do not open one.' I said that we could not do such a thing, and it would be a wrong to them, and chided him somewhat for, being an agha of means as he was, expecting others to purchase five paras' worth of paper even for his child. I suggest this to let you see some of the hindrances in the way of education. 'They that are of the earth are earthy,' and can hardly be expected to appreciate the inner power. Their eyes are on the external. Their children can go to such schools, sit upon benches *à la Frank*, have all their bills paid: and is it easy to draw them into such humble, uninviting places as our village schools supply, there to sit cross-legged on the cold ground, only to learn

to read — and help pay the bills thereof? No; not they, as a general rule, till the spirit of the gospel has so far entered as to make them appreciate more true education.

"The contributions in some places may seem 'a mere bagatelle.' So seemed the widow's mite; but relatively it was large. And so we feel in regard to some of these that appear so small to your distant eye. If you could understand the poverty and other circumstances as we on the ground do, you would concede more than we do. Many of the villages are nearly or quite bankrupt from tax extortion and general oppression. In one, witness some of our people tied to posts and cruelly beaten till the oppressors extract from them what they call 'a tradesman's tax,' though these poor creatures are only the plainest of farmers, respecting which department they had already paid their taxes. Aghagh village is so nearly bankrupt that such things as the following are witnessed: A poor man, whose field had been appraised at 1,400 piastres by government officers, is forced to sell it for only 200 piastres to pay the merciless tax that is wrenched from him! But why enlarge more? We do not believe in encouraging the people in being further *pauperized* than they already are, but we must meet the facts and act accordingly."

TOURING. — MOUSH.

Writing April 5, Mr. Cole speaks of the unusually mild winter, which they have taken advantage of, touring every month; the Ely sisters especially entering with great enthusiasm into this work and rendering valuable service. He continues: —

"We toured the Moush region together, and more than ever were impressed with the importance of thorough work there, in confident expectation that good returns for labor bestowed would be the result at no distant day. During this visit I made new friends in the city. There is at present no opposition on the part of Armenians; on the contrary, some seem turning toward us — all the more because of a feeling that has developed among them against a high school for boys and girls established some years since by a Constantinople society. A smattering of French literature and more of infidelity is what characterizes this, as most schools of its grade in Turkey. Parents begin to get alarmed that their children are coming up without a religion; and especially now that so much money is demanded of them. 'Man's extremity may prove God's opportunity' for our work, and the ingathering begin if we may but find a suitable reaper. As yet we have failed to secure one.

"We took a turn on this extensive plain, visiting our four Protestant schools and some fifteen or twenty villages. Though this is considered a year of plenty, yet great poverty, as well as oppression, prevails. We could hear of only some four or five schools, and they hardly worthy of the name, in all the plain with its some 150 villages. Christian villages of two hundred to four hundred houses, and not a school, and very few that can read! So much expense lavished on the city school referred to above, and yet these poor villagers left to languish in the gross darkness that hangs over them like a pall!"

THE BOOKSELLER AND THE BEY.

"I wrote you how Moussa Bey had been made *mudir* of his province. We criss-crossed his territory in various ways, but did not happen to meet him. One of our booksellers had an adventure with him worthy of note. Certain Armenians complained to the Bey that a Protestant bookseller was in the village, selling books, turning people away from their religion, etc. He at once summoned the man with his books into his presence. The poor man trembled at such an ordeal, not knowing what might be done. Judge of his surprise when, after fumbling over the books, the Bey eagerly selected a Turkish Testament, and holding it up said: 'This is just what I have been seeking for a long time.' Gladly paying the price of it, he defiantly thrust it in the faces of said Armenians, saying, 'This is just what I have been wanting; now you see if I do

not meet your priests in argument!' True to his word, we heard of him as practising polemics with parties here and there; and, when they essayed to touch his new-found Testament, he would ask them if they had washed their hands that they should touch the holy book. Turks are thus very particular as to their Koran. He affected to be very glad over his new purchase — kissing it, touching it reverently to his head, as is their wont, and said he would have given £5, but he would have had it! When the Kourds saw that their chief had purchased a Testament, they too began to seek one; but no more were at hand. Thus it was that the betrayers unintentionally became hawkers of God's Word, and helped on the man's work they hoped to get punished. When they saw the eagerness of the Kourds for the purchase, they turned round and chided him for not putting on a high price to the book!"

ACCOMMODATIONS. — HÔTEL D'ORIENT.

"Wherever we go in the tours poor peasants listen intently to the preaching of the Word. But *such* filthy, stifling places to stop in are not pleasant, to say the least. I passed one night in a place so spacious and cold that aside from my own portable bed the host piled upon me so much house-bedding that I was like a cart pressed beneath the sheaves, and yet hardly warm at that. The very next night, however, I was so hived into the close, hot corner of a stable, in close proximity to the domestic animals, that, with only my own light bedding, I needed to roll up my sleeves and 'prepare for a sweat,' like the farmer-boy when he goes into the mowing-field; while servants of this *hôtel d'Orient* lay down in a decidedly *déshabillé* style on a scanty sprinkling of hay, such a thing as coverlet being quite foreign to them. Fancy living in such fetid air! No wonder disease often breaks out among the cattle, to say nothing of human beings. During the early winter many a fine old buffalo paid the forfeit of such hotel fare in two or three of those villages. Human beings take more turns in the outside air during the day, and hence seem to stand it better, though they too suffer greatly.

"Poverty, ignorance, and oppression combined leave little ambition in the villagers for comfort, cleanliness, or convenience. A bridge across the river had been torn down to prevent travelers passing over this side, where they tyrannize over the poor villagers without let or hindrance, taking things without money and without price, though it necessitates their (as it did our) going hours out of the way to come to the city. In many villages few aspire to the luxury of a bed, even the aristocracy often lying down on a piece of native felt, like the wild Kourds. In a short tour I had a chance to try this primitive style, as I had gone without my traveling-bed. As if to make my plank softer and accommodations seem cleaner, the people went on to tell how once on a time one of their number was a victim to our Bitlis city accommodations. As guest at a house he had been put into one of those city beds, and what could he do? After ups and downs, tossing this way and that, quite to the anxiety of the family lest he might be indisposed, he called out: 'I can't sleep in that thing; give me a bag to draw over my head, that I may get some rest!' So true is it that 'every cobbler is for his last,' even though it be in Turkey."

KHOZLOO.

Mr. W. R. Chambers, of Erzroom, gives the following interesting account of a recent visit to Khozloo, one of the Khanoos villages: —

"It affords me the keenest pleasure to add a few remarks on Khozloo. Three years ago I visited this village. If I remember rightly, there were five families in part, and an audience of twelve or fifteen persons and a fairly good school. They had just erected a small dark room for meeting-place and school — the rudest kind of a structure. The Protestants were the objects of illwill and hatred on the part of the village, and subjected to severe persecution. This was my first visit since that time. What was my surprise to find

a community of twelve families, audiences of seventy-five and eighty persons, and a new and commodious chapel, which had taken the place of the old structure, and the foundations laid for two rooms for the preacher, to be finished this coming summer. The chapel was finished last fall. The building of the chapel was a very heavy undertaking, but it was a means of drawing the people together and rousing them to effort, and they did work magnificently. The love and union and work of the Protestants became the talk of the village, and the interest culminated in the Week of Prayer, when the meetings became very interesting and large, which continued all through January, with the accountable result of four families added to the Protestant community. One of these men was formerly a most bitter opponent."

Western Turkey Mission.

VISIT TO VENIJE. — GREAT CHANGES.

MR. C. A. S. DWIGHT, of Constantinople, writing April 19, gives the following interesting account of a recent trip, with Mrs. Schneider, to Venije, at the foot of Mount Olympus, and of the great changes wrought since Dr. Schneider's first visit there years ago. He says: —

"I have lately returned from a trip, with Mrs. Schneider, to Venije, a village nestling at the base of Mount Olympus, distant a day's journey from Broosa. The village is all Armenian; there is not a mosque in it.

"It was interesting on this trip to discover traces of work done long ago, which had come to encouraging results. On the steamer from Constantinople, Mrs. Schneider was accosted by a native, who had observed in her hand a leaflet with an Armenian hymn upon it. It seems that Dr. Schneider had once furnished this man with a Testament; and he is now an active Protestant of the Broosa field. We were received very kindly by the pastor and the people of Venije, a reception quite in contrast with that afforded Dr. Schneider in the old days when he came to that little out-of-the-way village to labor, with not a Protestant in it. He did not, indeed, meet with a cold, but with an unpleasantly warm, reception. Mrs. Schneider, upon the occasion of this visit, had the privilege of shaking hands with a man (now a Protestant) who once threw a stone through the window of Dr. Schneider's room in Venije — a portion of his past history upon which he does not now greatly pride himself. The priest put him up to it, he says. It was not easy in those days to gain the confidence of the Venije people, who were in the habit of crossing themselves when passing the house of the missionaries, in order to secure themselves against the 'evil eye.'

"The villagers of Venije are very poor, but are taught to give. Of ten fowls one, and of ten okas of walnuts one oka, is the style of one poor Protestant's giving. The congregation have secured a good site for a church, have in hand timber, tiles, bricks, and nails, and are anxious to build; but a firman allowing them to do so has not yet been obtained, although the initial steps of securing one were taken months ago, and no valid objection can be made to the enterprise. But this is Turkey.

"Broosa is an exceedingly interesting place to visit, picturesque and storied as it is; and our stay there was rendered very pleasant by the kindness of Mr. and Mrs. Baldwin, whose school of course we visited — so fortunate in its situation and so admirable in its appointments and management."

THE WORK AT GEDIK PASHA.

"Mrs. Schneider and Miss Gleason are about leaving for America. Mrs. Schneider's work in Gedik Pasha has received frequent and kindly notice from home friends, and has engaged for her our deep sympathies. In Miss Gleason Mrs. Schneider has had a very efficient helper in the work of the Sunday-school and of visitation among 'the poors' of the neighborhood (to borrow a term from the English-speaking native). Many are the abodes of dreary poverty, some of them

wretched huts, into which Miss Gleason has carried light and counsel and cheer. There is a hopelessness of misery existing here which cannot but appeal to the sympathies of Christian workers, with which the ladies of Gedik Pasha come constantly in contact. Miss Gleason's labors in the Sunday-school have constituted a very important part of the work in this quarter; and many little people who have come under her influence these past years will know that they have lost a good friend when she goes."

TWO SUCCESSFUL SCHOOLS.

Miss Mary E. Brooks, of Constantinople (February 19), writes thus encouragingly of the schools at Pera and Adabazar: —

"All my scholars seem much interested in their school, and are doing well in their studies. The parents, as far as I can learn, are pleased with the culture their daughters receive and the moral training, and they know that they get on better in their studies than in the Greek schools. But the mothers would like to have the religious instruction and influence omitted. I have Bible lessons every day and a weekly prayer-meeting, and on Sunday we go to both the Greek and the English services, and they are always ready to listen to any little talks we may wish to give them. I can see a great change in the girls, and I feel pleased with last term's work. I believe we are doing them good, and although none of them may come out for Christ, still I believe the training and instruction we give them here will affect their whole lives. The Greeks have not the religious natures that the Armenians have, and here in Constantinople they are *very worldly*.

"I cannot close without telling you something of my visit to Adabazar during the Christmas vacation. I presume the ladies have told you about their numbers and given you general information about the school; but I know they have not told you what a success their school is, or what an excellent work they are doing. The Adabazar people are a live, go-ahead people. I have not seen or heard of such a community of active Christian workers in Turkey. They would do credit to an American community. I had a delightful visit of a week, and hope to go again some time. The people were very kind. A dozen or more came in to welcome me the evening I arrived. It seems to me that it was a great step forward in the advance of missionary work in Turkey when that school was moved to Adabazar. I visited many of their classes, and was much pleased with all the work I saw."

European Turkey Mission.

A REVIVAL AT SAMOKOV.

Miss Maltbie sends glad tidings respecting an awakening in the Girls' School. Under date of April 12 she writes: —

"Our hearts are greatly rejoiced to see what seems to some a sudden evidence of the especial presence of God's Spirit convincing sinners of their need of a Saviour. All winter we have seen signs of deep seriousness in the minds of some of the pupils in our school, and a few have expressed a hope that they were born again. Last evening (Sabbath) all the boarding pupils except one rose to express their determination to live for Christ. The one who did not rise has been deeply convicted of sin for some time and after meeting came to my room filled with great unrest. She belongs to a very wealthy and worldly family, and, understanding what giving up all for Christ means for her, the struggle was very severe: but this morning at prayers she confessed Christ in the presence of her schoolmates and expressed her determination to live for his glory. 'Blessed be God for his mercy toward us; who hath not turned away our prayer, nor his mercy from us.'

"There is a similar awakening in the Boys' School. At a meeting of the school held on Friday evening all the students who are not yet Christians rose for the prayers of Christians."

Of the similar awakening in the Col-

legiate Institute, Mr. House writes, April 16: —

"A religious interest which pervades the whole school commenced rather unexpectedly about April 5 and continues at this date (April 16). We have had some very excellent meetings in which most of the unconverted students have announced themselves as decided to live for Christ. The three or four remaining students have asked for the prayers of Christians. One of those who express themselves as decided to live for Christ is the son of our oldest pastor — a bright boy, who has occasioned us not a little anxiety by his wildness. This outpouring of the Spirit has given us great joy."

Mr. Clarke, who returned to Samokov on April 5, reports some items: —

"I returned yesterday from a four days' tour to Kostenets and Banya, in both of which places I preached on the Sabbath. The days were full. A family of grown-up children, into which a stepmother had come, were treating her with much bitterness, and she was as much in fault as they. After earnest talk with all, the children, for *Christ's sake*, were ready to acknowledge themselves in the wrong and to ask forgiveness. A mother dying of consumption, almost as soon as I entered her room, earnestly asked me to read to her from the Bible.

"On the Sabbath at Banya we started the Sabbath-school, which had been neglected since the war commenced. In visits with eight families I had opportunities to give Christian counsel and encouragement. One brother said to me: 'Since we have been talking so much about baptism, it seems to me that our hearts have been less warm toward Christ.'"

THE OUTLOOK IN EUROPEAN TURKEY.

Mr. Baird wrote from Monastir of the political and religious situation, March 31: —

"The most noticeable thing now is the very hard times we are having. Work is scarce and food is dear. An old merchant told me the other day that in the thirty-seven years of his mercantile life he had never known such hard times — such a scarcity of money. Traveling is regarded as not safe, though of late there has been no more than the average number of deeds of violence. In consequence of these hard times book-sales have shrunk amazingly. So far our bookseller has not met with any governmental interference, though a bookseller of the British and Foreign Bible Society has lately had his books taken away from him by the caimacan of Kupruli with the threat that the books would be torn to bits. Our bookseller seems to have a rare faculty of keeping out of trouble with governmental officials.

"For about three weeks the boundaries of Turkey on the north have been closed against those that wish to go to Bulgaria or Servia. What the Turkish government means by it, or what the reason is, is not known here. Why the thousands that every year go to Bulgaria, Servia, Wallachia, and Greece, to work so as to support their families, are prevented from so doing, we do not know. They certainly can not get a living here in Turkey. Whether foreign subjects will be allowed to pass or not, we do not know. Turkey seems to be the only power that puts any obstacle in the way.

"Religiously the condition of affairs is rather encouraging. There was some disaffection among the brethren in Strumitza, and there were some charges of unchristian conduct against one of the brethren. Yesterday a telegram came which indicates a better state of things.

"We hear that there are one or two persons in Kupruli who want to have preaching and who are hungry for spiritual food. We cannot go there till after annual meeting. Here there is a good state of things. Audiences are increasing and are attentive."

Notes from the Wide Field.

THE SOCIETIES.

THE English Missionary Societies have been holding their usual May meetings, most of them with encouraging reports.

THE BAPTIST MISSIONARY UNION reports receipts for the financial year closing March, 31, 1886, in all $384,996.73, over $50,000 for the debt; an increase in donations over the preceding year of $47,051.08, and $22,223,87 in excess of any previous year. This grand result has been attained by the voluntary and enthusiastic giving of the people. The Missionary Union and its officers and constituents are happy and thankful, and well may be.

THE LONDON MISSIONARY SOCIETY. — At the anniversary of this great organization the cheering facts were stated, that the debt of $55,000 left over from last year had been all but cleared off within a short time, the people of Bristol raising $20,000 in ten days; that larger legacies than usual had been received; that there had been an increase of over $20,000 in the ordinary contributions, $7,500 of it being from mission stations, and that thus the society had been enabled to carry on its work without abandoning any field. Receipts from all sources for the year, $710,000.

METHODIST EPISCOPAL FOREIGN MISSIONS. — Many people are not aware of the marvelously successful missions carried on by the Methodists of the United States in the foreign fields. Their Sixty-seventh Annual Report gives the following summary: Missions, 17; foreign missionaries, 116; assistants (females), 140; native women workers, 334; native ordained preachers, 309; native unordained, 400; native teachers, 694; foreign teachers, 16; other helpers, 250; members, 36,950; average attendance on Sunday worship, 55,431; conversions during year, 2,777; adults baptized, 1,532; children, 2,233; theological schools, 10, with 29 teachers and 136 students; high schools, 18, with 90 teachers and 1,508 pupils; day-schools, 517, with 16,327 scholars; Sabbath-schools, 1,427, with 67,069 scholars; collected for self-support and other benevolent purposes, $217,909, — a grand record.

THE CHURCH MISSIONARY SOCIETY (English), in its review of 1885, presents many items of special interest. Native churches have begun to plan their own foreign missions. Foo-chow, for instance, aided by native and foreign merchants, is sending lay evangelists to Corea. Chinese divinity students astonish Mr. Hoare by their power in open-air preaching and their meekness under sore provocations. In India a young schoolmaster gives up his situation to join the mission, lives on his scanty savings, and then writes: "I cannot express my joy." An educated preacher goes to a sickly village and lives in a hut that costs just ten shillings to build. A native clergyman of Aurangabad baptizes 255 adult converts, the largest number in the year at any one station. Tinnevelly celebrated Bishop Sargent's jubilee and contrasts the 8,000 Christians in 224 villages and the one native clergyman of 1835 with the 56,000 Christians in 1,000 villages and the 68 native clergymen of 1885. The whole number of native clergymen now at work is 252. Bible translation has made progress — the first issue of a consecutive portion of Scripture (Matthew i–vii) in the language of Uganda, printed on the spot; the first printed page in the language of the Ainos; the first translations into the Blackfoot, the Nishkah, and the Hydah tongues. The ordinary income of this society the past year was $1,006,185, being $15,000 more than the previous year, and the largest ever reached.

CENTRAL ASIA.

A Mission Eleven Thousand Feet Above the Level of the Sea. — The United Brethren have recently established a station at Leh, the chief town of Ladak, or Middle Thibet, a province of Cashmere. The missionaries at Ladak have visited this place several times, but the immediate occasion for the permanent occupation of the station is the fact that many persons, who at Kyelang have been brought to the knowledge of the truth, have returned to Leh. Permission to reside there was given to these missionaries by the maharajah, at the request of the Marquis of Ripon. The town is situated in a fine, open valley surrounded by lofty mountains and is close upon 11,300 feet above the level of the sea. The winter has been spent here by Mr. and Mrs. Redslob and their family, who, by reason of the climate of this elevated station, have had much sympathy with the ice-bound missionaries of Labrador and Greenland.

Notes for the Month.

Special Topic for Prayer.

That God would pour out his Spirit upon all the missions mentioned in this number and add to his power already manifested, especially in Natal, Oroomiah, and the high schools in Bulgaria.

Arrivals.

May 29. At New York, Mrs. Susan M. Schneider and Miss Martha J. Gleason, from Constantinople.

May 29. At Liverpool, Dr. E. E. Strong, of the *Missionary Herald*, and party.

June 1. At San Francisco, Dr. and Mrs. D. E. Osborne, of the Shanse Mission.

June 6. At New York, Miss Mary G. Hollister, from Central Turkey.

Departures.

June 1. From Boston, for Kusaie, Micronesia, *via* San Francisco, Rev. Edmund M. Pease, M.D., and Mrs. Harriet L. Pease, returning; and Miss E. Theodora Crosby, Miss Sarah L. Smith, and Miss Lydia E. Hemingway, going out for the first time.

Ordinations.

May 27. At Hatfield, Mass., Henry Fairbank, son of Rev. Dr. S. B. Fairbank, of the Maratha Mission. He goes to join his father in his work.

June 1. At Boontown, N. J., William S. Dodd, M.D., son of the late Rev. Edward M. Dodd, of the Western Turkey Mission. He expects to join the mission in which his parents labored, and with which a sister is now connected.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Temperance and the revival in Natal. (Page 264.)
2. East Central Africa — condition of the work. (Page 264.)
3. Sketch of Japan. (Page 260.)
4. North China — encouragements, difficulties, needs. (Pages 258 and 267.)
5. The work in India. (Pages 253 and 255.)
6. Touring in Eastern Turkey. (Page 269.)
7. Oriental life. (Page 272.)
8. The work in Western Turkey. (Page 273.)
9. The revival at Samokov. (Page 274.)

Memorial Thank-offerings. — Seventy-fifth Anniversary.

Massachusetts. — Newburyport, Elizabeth T. Titcomb,	5 00
Connecticut. — A friend,	200 00
	205 00
Previously acknowledged,	8,169 08
	8,374 08

Donations Received in May.

MAINE.

Cumberland county.
Cape Elizabeth, Miss M. L. Minott, for China, 5 00
Mechanic Falls, Cong. ch. and so. 12 15
Portland, Williston ch., 22.30; A friend, 5, 27 30
Yarmouth, 1st Cong. ch., 50.83; A. H. Burbank, 50, 100 83—145 28
Lincoln and Sagadahoc counties.
Union, Cong. ch. and so. 5 00
Penobscot county.
Bangor, Hammond-st. ch. 2 00
Brewer, 1st Cong. ch. 13 50
Hampden, Cong. ch. and so. 4 00—19 50
Somerset county.
Norridgewock, Cong. ch. and so. 9 00
Union Conf. of Churches.
Harrison, Cong. ch. and so. 9 00
York county.
Eliot, 1st Cong. ch. 4 80
192 58

Legacies.—Temple, Betsey D. Mitchel, by Augusta M. Conant, 900 00
1,092 58

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.
Keene, 1st Cong. ch. 54 90
Rindge, Cong. ch. and so. 3 75
Walpole, 1st Cong. ch. 18 15—76 80
Grafton county.
Campton, Cong. ch. and so. 21 00
Danbury, Wm. H. Traver, 2 00
West Lebanon, Cong. ch. and so. 29 34—52 34
Hillsboro' co. Conf. of Ch's. George Swain, Tr.
Manchester, 1st Cong. ch., with other dona., to const. JOHN D. PATTERSON, H. M. 82 23
Mason, Cong. ch. and so. 9 25—91 48
Merrimac county Aux. Society.
Boscawen, Cong. ch., m. c. 29 00
Hill, Cong. ch. and so. 2 30
Northfield and Tilton, Cong. ch. and so. 15 00—46 30
Rockingham county.
Exeter, Nathaniel Gordon, 50 00
Hampton, Cong. ch. and so. 8 00
Kingston, Cong. ch. and so. 8 68
Raymond, Mrs. James T. Dudley, 4 00—70 68
Strafford county.
Rochester, 1st Cong. ch. 75 00
Sanbornton, Cong. ch., m. c. 10 20—85 20
Sullivan county Aux. Society.
Newport, Cong. ch. and so. 50 00
——, A friend, 10 00
482 80

VERMONT.

Addison county.
Orwell, Cong. ch. and so. 23 00
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
St. Johnsbury, North Cong. ch. 133 75
Chittenden county.
Williston, Cong. ch., m. c. 2 40
Essex county.
Granby, Cong. ch. and so. 6 42
Orleans county.
Brownington, S. S. Tinkham, 10 00
Newport, Cong. ch. and so. 12 00
North Craftsbury, Cong. ch. and so. 9 89
West Charleston, Cong. ch. and so. 38 00—69 89
Rutland county.
Hubbardton, Mrs. James Flagg, 3 09
Washington county Aux. Soc. G. W. Scott, Tr.
Berlin, Cong. ch. and so. 7 76
Windham county Aux. Soc. H. H. Thompson, Tr.
Brattleboro', Cen. Cong. ch., m. c. 26 50
Jamaica, Cong. ch. and so. 1 00
Townshend, Cong. ch. and so. 15 00
West Townshend, Cong. ch. and so. 13 50—56 00
Windsor county.
Chester, Cong. ch. and so. 36 45
338 76

Legacies.—Charlotte, Fanny Stebbins, by H. W. Prindle, Ex'r, 50 00
388 76

MASSACHUSETTS.

Barnstable county.
Harwich Port, Mrs. Freeman Snow, 2 00
Orleans, Cong. ch. and so. 15 00—17 00
Berkshire county.
Dalton, Cong. ch. and so. 55 98
Hinsdale, Cong. ch. and so. 10 28—66 26
Brookfield Asso'n. William Hyde, Tr.
Barre, Evang. Cong. ch., to const. J. H. GODDARD, H. M. 135 38
Holland, Cong. ch. and so. 10 00—145 38
Essex county.
Andover, South Cong. ch., Edward Taylor, 100 00
Salem, Crombie-st. ch. and so. 127 67—227 67
Essex county, North.
Georgetown, 1st Cong. ch. 40 78
West Newbury, 1st Cong. ch., m. c., by C. D. H. 1 75—42 53
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane-st. ch. and so. 23 63
Hampden co. Aux. Society. Charles Marsh, Tr.
Indian Orchard, Evang. ch. 15 00
Springfield, 1st Cong. ch., 106.99; Hope Cong. ch., 64.23; Olivet Cong. ch., 38.35, 209 57
Tolland, Mrs. D. Spring, 10 00
Westfield, 1st Cong. ch. (of wh. from Mrs. N. T. Leonard, for Eastern Turkey Mission, 25), 103; 2d Cong. ch., 30.78, 133 78
West Springfield, Mitteneague ch., 29.86; Park-st. ch., 24.64, 54 50—422 85
Hampshire co. Aux Society.
Amherst, J. C. Greenough, 50 00
Goshen, Cong. ch. and so. 10 00
Hadley, Russell ch., m. c. 15 75
South Amherst, Cong. ch. and so. 6 63
South Hadley, 1st Cong. ch. 23 00—105 38
Middlesex county.
Everett, Cong. ch. and so. 4 00
Newton Centre, "A." 26 00
Newton Highlands, Cong. ch. 75 00
West Medford, Cong. ch. and so. 10 72
Woburn, North Cong. ch. 20 77—136 49
Middlesex Union.
Dunstable, Cong. ch. and so. 36 00
Norfolk county.
Brookline, Easter offering, from a friend, 2 00
Franklin, 1st Cong. ch. 21 58
Hyde Park, 1st Cong. ch. (of wh. m. c., 29.17), 60 42
South Weymouth, 2d Cong. ch. 37 00
Wrentham, Jemima Hawes, 50 00—171 00
Plymouth county.
Rockland, Miss M. N. Shaw, 5 00
Suffolk county.
Boston, Village ch. (Dorchester), 143.97; Eliot ch., m. c., 11.25; Shawmut ch., 10; Highland ch., 6.36; Union ch., m. c., 6.13; Mt. Vernon ch., 6; W. O. Grover, for Central Turkey College, 1,000; A friend, 20; "E. W. S.," 10, 1,213 71
Worcester county, North.
Gardner, 1st Cong. ch. 30 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.
West Boylston, 1st Cong. ch. 15 58
Worcester, Central ch., 90; Wm. J. White, 2, 92 00—107 58
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.
Northbridge, Rockdale Cong. ch. 20 00
Uxbridge, Evang. Cong. ch. 53 25—73 25
2,823 73

Legacies. — North Reading, Mrs. Sally U. Rayner, by Edward S. Rayner, Ex'r, 25 00
Taunton, Mrs. Anna Corey, by Mrs. A. F. Hersey, Adm'x, 300 00
Winchendon, Mrs. Sally W. Hyde, by Geo. H. Wood, Ex'r, 866 95--1,191 95
4,015 68

RHODE ISLAND.

Cranston, Franklin ch. and so. 14 00
Providence, Beneficent Cong. ch. 296 08--310 08

CONNECTICUT.

Fairfield county.
Ridgefield, Cong. ch. and so. 8 56
Southport, Cong. ch. and so., in part, for support of Rev. S. W. Howland, 5 25
Stamford, Cong. ch. and so. 41 58--55 39
Hartford county. E. W. Parsons, Tr.
Broad Brook, Cong. ch. and so. 17 45
Buckingham, Cong. ch. and so. 3 15
East Hartford, E. A. Williams, 30 00
East Windsor Hill, Cong. ch. and so. 25 00
Hartford, Theol. Sem'y, 97; Asylum Hill ch., A friend, 50, 147 00
Suffield, Cong. ch. and so. 9 53
Windsor, Cong. ch. and so. 79 69--311 82
Litchfield co. G. M. Woodruff, Tr.
Thomaston, Cong. ch. and so. 26 53
Torringford, Cong. ch. and so. 35 67--62 20
Middlesex co. E. C. Hungerford, Tr.
Westbrook, Cong. ch. and so. 17 40
New Haven co. F. T. Jarman, Ag't.
New Haven, F. A. Gaylord, 20; J. M. B. Dwight, 10, 30 00
North Haven, Mrs. E. B. M. Page, to const. Mrs. Cornelia B. Page, H. M., 100; E. Dickerman, 2, 102 00
Oxford, Ebenezer Buckingham, 20 00--152 00
New London co. L. A. Hyde and H. C. Learned, Trs.
New London, 1st Ch. of Christ, 13 46
Old Lyme, 1st Cong. ch. 20 00--33 46
Tolland county. E. C. Chapman, Tr.
Coventry, A tithe-offering, 10 00
North Coventry, Cong. ch. and so. 87 35
Somersville, Cong. ch. and so. 22 22--119 57
Windham county.
Putnam, 2d Cong. ch. 39 03
——, A friend, 500 00
1,290 87
Legacies.—Roxbury, Mrs. Fannie Perry, by Edwin G. Seeley, Adm'r, 100 00
1,390 87

NEW YORK.

Albany, Chas. A. Beach, 25 00
Brooklyn, Tompkins-ave. Cong. ch. 500 00
Churchville, Mrs. C. M. Smith, for a chapel in Madura, 50 00
Gilbertsville, A. Wood, 5 00
Hopkinton, 1st Cong. ch. 5 00
New York, S. T. Gordon, for native evangelists, 100; C. M. Mather, 20; Union Theo. Sem'y, "Soc'y of Inquiry," 2.75, 122 75
Oswego, Cong. ch. and so., with other dona., to const. Hon. Cheney Ames, H. M. 5 44
Owego, A friend, 100 00
Panama, D. D. Swezey, 5 00
Poughkeepsie, 1st Cong. ch. 43 53
Red Hook, Mrs. A. B. Howe, 10 00
Richville, Gorham Cross, 1 00
Riverhead, Cong. ch. and so. 32 00
Tarrytown, Miss H. L. Bulkley, 5 00--909 72
Legacies. — Holley, Abigail H. Pike, by Allen P. Harwood, 200 00
1,109 72

DISTRICT OF COLUMBIA.

Washington, Howard University, m. c., 12; "A. L. S.," 10, 22 00

LOUISIANA.

New Orleans, John M. Ordway, 20 00

TEXAS.

Palestine, 1st Cong. ch. 27 00
San Antonio, ——, 2 00--29 00

OHIO.

Ashtabula, Cong. ch. 13 75
Ashtabula Harbor, Cong. ch. 3 25
Batesville, Mrs. A. H. Cowgill, 1 00
Bellevue, Cong. ch. 35 41
Cincinnati, Central Cong. ch. 216 27
Cleveland, Euclid-ave. Cong. ch., with other dona., to const. Mrs. A. J. Smith and Mrs. Dr. P. H. Sawyer, H. M. 80 00
Columbus, High-st. Cong. ch. 10 81
Garrettsville, Cong. ch. 17 25
Kinsman, 1st Pres. and Cong. ch. 7 50
Oberlin, 1st Cong. ch., 85.55; J. L. Burrell, for Tung-cho Sem'y, 500, 585 55
Sandusky, 1st Cong. ch. 13 00
Wakeman, Cong. ch. 5 35
Wauseon, Cong. ch. 22 50
West Andover, Cong. ch. 7 04--1,018 68
Legacies. — Kinsman, Mrs. Catharine McCurdy, by George McCurdy, Ex'r, 100 00
1,118 68

INDIANA.

Auburn, James Adams, 5 00
Elkhart, 1st Cong. ch. 9 50--14 50

ILLINOIS.

Buda, Cong. ch. 26 02
Chicago, 1st Cong. ch., 100; South Cong. ch., m. c., 10.40; Tabernacle Cong. ch. and Sab. sch., 10; Soc'y of Inquiry, Chicago Theo. Sem'y, 10; Union Tab. Cong. ch., 8.68; E. Rathbun, 20, 159 08
Danville, Mrs. A. M. Swan, 6 00
Decatur, J. H. Bevans, 8 00
Millburn, Cong. ch. 15 00
Oak Park, 1st Cong. ch. 147 26
St. Charles, Cong. ch. (of wh. from a friend, 5), 10 82
Washington Heights, Bethany Union Cong. ch. 29 00--401 18

MISSOURI.

St. Joseph, Eva Kellogg, for Mr. Greene's work at Constantinople, 25 00

MICHIGAN.

Armada, 1st Cong. ch. 7 27
Detroit, Trumbull-ave. Cong. ch. 24 41
Grass Lake, Cong. ch. 12 00
Hillsdale, Mrs. J. B. Underwood, 5 00
Northport, 1st Cong. ch. 2 36
Saugatuck, 1st Cong. ch. 4 20
South Frankfort, A friend, 1 00
Stockbridge, Mrs. Rhoda W. Reynolds, 2 00--58 24

WISCONSIN.

Beloit, 1st Cong. ch., add'l, 75.79; A friend, 5, 80 79
Brodhead, 1st Cong. ch. 6 63
Delavan, Chas. T. Smith, 52 50
Fond du Lac, Cong. ch. 87 75
Kenosha, Thomas Gillispie, 10 00
Mondovi, Cong. ch. 6 00
New Lisbon, Cong. ch. 25 68
North Greenfield, Mrs. L. C. Foster, 50 75
Wild Rose, E. E. Humphrey, 5 00--325 10
Legacies. — West Salem, Timothy E. Clark, by Anson Clark, 100 00
425 10

IOWA.

Algona, A. Zahlten, 10 00
Chester Centre, Cong. ch. 13 15
Clay, Cong. ch. 14 60
Corning, Cong. ch. 8 36
Edgewood, N. G. Platt and sons, 12 00
Galtville, Cong. ch. 2 50
Glenwood, 1st Cong. ch. 15 00
Lakeside, Cong. ch. 2 00
Muscatine, Cong. ch. 48 40
Old Man's Creek, Welsh Cong. ch. 10 00
Ottumwa, 1st Cong. ch. 20 85

Red Oak, Cong. ch. 52 83
Sherrill, Rev. Carl Hess, 10 00
——, "An Iowa friend to missions and to the A. B. C. F. M." 50 00——269 69

MINNESOTA.

Excelsior, Mrs. S. W. Galpin, 4 00
Hamilton, Cong. ch. 16 70——20 70

KANSAS.

Cottonwood Falls, Cong. ch. 5 00
Osborne, Cong. ch. 6 00
Strong City, Cong. ch. 7 50——18 50

NEBRASKA.

Crete, Cong. ch. 35 10
Steele City, Cong. ch. 6 00——41 10

CALIFORNIA.

Berkeley, Cong. ch. 223 10
Eureka, 1st Cong. ch. 7 00
Oakland, 1st Cong. ch., 125.43; Plymouth-ave. ch., 14.20; Miss M. L. Newcomb, for catechists in Madura, 165, 304 63
Sonoma, Cong. ch. 5 35
Soquel, Cong. ch. 2 35——542 43

COLORADO.

Highlandlake, Cong. ch. 6 60

WASHINGTON TERRITORY.

Olympia, 1st Cong. ch. 12 05

DAKOTA TERRITORY.

Legacies. — Wahpeton, Mrs. Louisa H. Porter, by Rev. Sam'l F. Porter, Ex'r, 50 00

DOMINION OF CANADA.

Province of Ontario.
Guelph, Cong. ch., by T. B. Macaulay, 9 63
Province of Quebec.
Montreal, Chas. Alexander, 5 00——14 63

FROM THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

T. B. Macaulay, Montreal, *Treasurer.*

For expenses of Rev. Walter T. Currie and wife, from Canada to West Africa, 1,090 46

FOREIGN LANDS AND MISSIONARY STATIONS.

Japan, Union Prot. ch. of Central Japan, for West Central Africa, 9.34; Kobe, De Witt C. Jencks, 36.25, 45 59

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer.*

For several missions, in part, 9,103 19
For Girls' School, Kioto, Japan, 800; for Miss Chamberlain's School, Sivas, Turkey, 660; Miss G. A. Chandler's work, Battalagundu, India, 77; for two organs for Austria, 100, 1,637 00-10,740 19

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer,* 2,500 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Brownville, Cong. Sab. sch., for educa. work, Pasumalai, 7; Yarmouth, 1st Cong. ch., 20.99, 27 99
NEW HAMPSHIRE. — Pembroke, Cong. Sab. sch., 30; Sanbornton, Cong. Sab. sch., 15.50, 45 50
VERMONT. — Bennington, Green Box Bank Co., 26; Brattleboro', Cong. Sab. sch., for mission school in India, 25; Granby, Cong. ch. and so., 1.92, 52 92
MASSACHUSETTS. — Hyde Park, Cong. Sab. sch., 12.40; Leicester, 1st Cong. Sab. sch., 16.59, 28 99
CONNECTICUT. — East Hartford, 1st Cong. Sab. sch., 50; Stonington, 1st Cong. Sab. sch., 20, 70 00
ILLINOIS. — Downer's Grove, Cong. Sab. sch., 4; Waverly, Cong. Sab. sch., 16.55, 20 55
MICHIGAN. — Armada, 1st Cong. Sab. sch. 5 07
IOWA. — Clay, Cong. Sab. sch., 2.40; Davenport, Ger. Cong. Sab. sch., 7; Eagle Grove, Cong. Sab. sch., 2.50, 11 90
MINNESOTA. — Minneapolis, Scandinavian Sab. sch. Miss'y Soc'y of Plymouth ch. 35 00
KANSAS. — Prairie Centre, Cong. Sab. sch. 1 16

299 08

CHILDREN'S "MORNING STAR" MISSION.

MAINE. — Bangor, 1st Parish Cong. Sab. sch., 20.58; Jonesport, Cong. Sab. sch., 2; Portland, 2d Parish Sab. sch., 27.70, 50 28
NEW HAMPSHIRE. — Newport, Cong. Sab. sch. 13 81
VERMONT. — Jericho Centre, 1st Cong. Sab. sch, 3; Northfield, Cong. Sab. sch., 4.82, 7 82
MASSACHUSETTS. — Acton, Cong. Sab. sch., 5; Auburndale, Cong. Sab. sch., 10.40; Groton, Cong. Sab. sch., 7; Lee, Cong. Sab. sch., 20; Tewksbury, Cong. Sab. sch., 2; West Boylston, Cong. Sab. sch., 2, 46 40
RHODE ISLAND. — Bristol, 1st Cong. Sab. sch., 29.01; Central Falls, Cong. Sab. sch., 25, 54 01
CONNECTICUT. — Buckingham, Cong. Sab. sch., add'l, 30c.; New Haven, 1st Cong. Sab. sch. (Fair Haven), 2.50; Roxbury, Mayflower Mission Circle, 3.40; Weston, Cong. Sab. sch., 2.60; West Suffield, Cong. Sab. sch., 3, 11 80
NEW YORK. — Buffalo, 1st Cong. ch., toward support of Mr. Logan and family, 100; W. G. Bancroft Mission Band, 60; Norwood, Cong. Sab. sch., 7, 167 00
PENNSYLVANIA. — Braddock, S. L. E. and Thos. W. D. Addenbrook, 40c.; Philipsburg, J. Walter Scott, 1, 1 40
TENNESSEE. — Nashville, Young Women's Soc'y of Chris. Endeavor of Fisk University, for Micronesia, 1 00
OHIO. — Chester, Young People's Soc'y, for Mrs. Logan and her work, 18; Cincinnati, Central Cong. Sab. sch., 3.50; Cleveland, Franklin-ave. Cong. Sab. sch., Miss Donaldson's class, 1, 22 50
ILLINOIS. — Aurora, New Eng. Cong. Sab. sch., 70c.; Farmington, Cong. Sab. sch., 2.20; Joy Prairie, Cong. Sab. sch., 13; Plainfield, Cong. Sab. sch., 5, 20 90
WISCONSIN. — Genesee, Cong. Sab. sch. 3 60
IOWA. — Avoca, Cong. Sab. sch., 1.75; Green Mountain, Cong. Sab. sch., 2.50; McGregor, Cong. Sab. sch., 12.16, 16 41
MINNESOTA. — Glyndon, Union Sab. sch. 5 99
CALIFORNIA. — Eureka, 1st Cong. Sab. sch., 5; Wheatland, Cong. Sab. sch., 3, 8 00
WASHINGTON TERRITORY. — Atahnum, Cong. Sab. sch. 4 00
JAPAN. — Okayama, Katie Gulick, 10

435 02

Donations received in May, 24,298 28
Do. (Thank-offerings) received in May, 205 00
Legacies received in May, 2,691 95

27,195 23

Total from September 1, 1885, to May 31, 1886: Donations, $261,630.02; Legacies, $83,160.86 = $344,790.88.

For Young People.

RUK IN 1885.

The owners of the *Morning Star*, No. 4, who watch for tidings from their vessel, heard with gladness that she finished her first year's work in safety, arriving at Honolulu in May, 1886. She left Ruk, her westernmost halting-place, on the eleventh of March, bearing good tidings from our missionaries there: alone, yet not lonely, because so busy with their great work. They would

MICRONESIAN VILLAGE.

not be so isolated in the future, if the Germans had their way. The German government sent the ship-of-war *Albatross* to take possession of the Caroline Islands, in the name of Kaiser Wilhelm, and she reached Ruk in October, 1885. Her captain, Plindemann, soon obtained the signatures of the Ruk chiefs to a treaty ceding the islands. He desired our missionaries to be present at the ceremony of taking formal possession.

The day appointed for the ceremony was the seventh of October. The weather was such that Mrs. Logan and her little daughter could not leave the mission station, which is at Anapauo, on Uela, one of the eight islands in the great Ruk lagoon. The *Albatross* was anchored twelve miles away on the other

side of the lagoon. Mr. Logan, with his son, and his assistant, Mr. Worth, joined the German party there and went ashore with them on the island of Fefan. The captain took with him two lieutenants and a detachment of about fifty sailors. Mr. Logan writes: "The captain made a short speech in German; the German flag was raised; three cheers were given; a salute of five guns was fired from the ship; there was a little military parade; a board bearing an inscription was nailed to a cocoanut-tree; and the islands were claimed as a part of the German Empire."

There was one ludicrous incident during the ceremony. The board with the inscription was to be nailed to the tree some twelve feet from the ground. Two sailors climbed the tree for the purpose, one above the other. One held the board while the other tried to nail it. The wood of the cocoanut-tree is very hard, and the opportunity to drive the nails was very poor, so the two sailors had a hard time of it. Presently another sailor stepped out of the ranks and, reversing his musket, reached up the butt for one of the climbers to sit upon. Another followed his example, and the one who sat upon the butts of the two muskets was able to support the other, and so the nailing was soon done. The surgeon had a camera with which he had photographed the flag-raising, and now, rushing off for it, he photographed this scene also.

The captain had been that morning to the island of Japatis to see the old chief, Atip, who wanted to kill Mr. Logan the year before. Mr. Logan writes: "When Atip heard that the captain had landed, he ran for the bush, but they caught him, talked to him, got his signature to the treaty, and persuaded him to go on board the ship. He was on board when the cannon was fired, and was so frightened that he cried. He promised with all his might not to try to kill any one again. Many of the natives were much frightened, but were reassured by my presence and that of Moses and Manassa, the native teachers from Ponape.

"The wind blew hard, there were squalls of rain, and the sea was rough; so the going and coming in our boat was very uncomfortable. The clouds dropped down water upon us and the waves poured in water upon us, so we were thoroughly soaked. Returning on board the ship, the captain dressed each of us in one of his uniform coats, and we had dinner."

But this annexation did not hold. The question between Germany and Spain as to the possession of the islands was referred for arbitration to the Pope. He gave the Caroline Islands, to which Ruk belongs, to Spain, and the Marshall Islands, lying farther east, to Germany. Thus all our American missionaries at Ruk, Kusaie, and Ponape are still in Spanish, not in German, territory. Under *any* foreign rule, trade may increase and communication with the outside world become more frequent. A German-American captain had already established his headquarters near the mission premises, at Ruk, planning to run about the lagoon and among the neighboring islands in his vessel, to work up trade. He soon had trouble with the natives, as they have little idea of values and get angry if they do not secure as much as they want in exchange for their produce. A plan was laid to kill the captain one night, but the missionaries heard of it and put him on his guard.

Supposing that the islands would come under German rule our missionaries

wrote: "We cannot tell as to the effect. It will depend upon the kind of man sent out as governor. Almost any government is better than none, and if fighting is stopped among the natives and a wise authority exercised, *that* will be something. Will not our friends unite with us in praying that a man may be sent as governor whose influence will help the missionary work among these people?"

During the bread-fruit season at Ruk no natives go hungry, but after it is over there is great scarcity of food. Mrs. Logan says: "If the people were only more industrious and would plant more taro and bananas, they need not suffer

MARSHALL ISLAND HOUSE.

so. Mr. Logan has been very faithful in trying to teach them the better way in temporal things, too, and they have an object-lesson before them in the mission premises, for we are getting every available corner under cultivation as fast as possible. We have had four very nice clusters from the Brazilian bananas which we brought from Honolulu. They averaged about 110 bananas to the cluster."

The same indolence which keeps the natives from planting shows itself as to procuring clothing and books. They have tried various expedients to get books without paying for them. But the missionaries do not think it right to give them books, when they can pay a trader as much for a small box of gun-caps as a Testament would cost. One woman, who is a constant attendant at the school, and one of the brightest scholars, might have been reading in the Testament for

months, but she would not make the effort to buy one, though she could easily have done it. She chose a day when Mr. Logan was absent, and came to his wife, bringing two young cocoanuts. Smiling very sweetly, she asked: "Would n't you like to give me a Testament?" Mrs. Logan smiled back as sweetly as she could, and replied that it would not be right to give her a Testa-

MICRONESIAN ISLANDERS AT PLAY.

ment when she could buy it. A little Yankee energy would be of great service in the South Seas.

The people have many bodily ailments. One evening little Beulah Logan made a list of those who came to her father for medical aid. There were thirty-four, and it was not an unusual number. Our friends still report themselves happy and hopeful in their great and varied labors. Many of their pupils are anxious to learn, and they see progress even in this short time. May the Lord strengthen them in body and spirit for all their labors!

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